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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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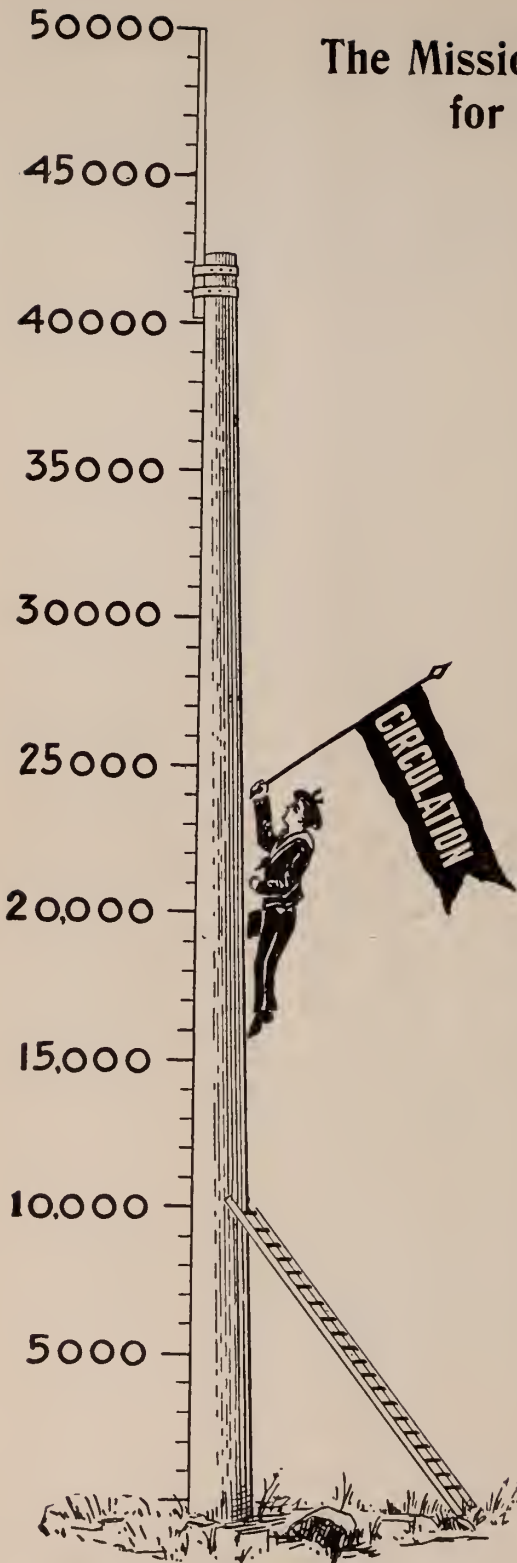
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JACK MAKING NO PROGRESS



The valiant little climber, with his circulation flag has been "stuck fast" at the 24,000 mark all the summer. Try as hard as ever he could, no progress upward could be made. Many thousands of his friends flocked to the seaside, and to the mountains for rest and recreation, and Jack's hopes and aims were forgotten or laid aside by them for the time being.

Jack did not blame them. It is perfectly natural for people who can do so to get away from everything in the summer time for a season and rest. A few remained at home, however, and but for the faithful efforts of these, Jack Climber would have slipped back a peg or two. His cap is off to them in grateful acknowledgement.

But everybody is back home again now, and Jack is looking forward hopefully to the Fall Campaign.

Let's go in to win! "50,000 circulation" is the goal—"a MISSIONARY SURVEY subscription in every home" is the slogan. Everybody go to work to get new subscriptions!

How do you feel, Jack?

"Cheerful and confident—just watch me."

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 Fifth Avenue, North, Nashville, Tenn.

MONTHLY TOPIC—KOREA

KOREA had the advantage of having been entered late enough to profit by the lessons of experience learned in other mission fields, and this accounts in large measure for the phenomenal success of the work. It will soon be an evangelized nation, in the sense that there will be few if any cities and villages in which the Gospel has not been preached sufficiently to give all the people the opportunity of accepting or rejecting it.

In the first place the missions operating in Korea have from the beginning conducted their work as a federated enterprise, in which the rules of comity have been observed; waste and friction have been avoided, and efficiency in every way secured. In 1905 a General Council of Protestant Missions was organized, which met annually and discussed matters of common interest and arranged plans of co-operation. In 1913 this was transformed into a Federal Council, a delegated body, with a constitution and powers approved by the missions.

In 1911 an Educational Senate was organized, which has directed the whole missionary educational system in such a way as to secure uniformity of standards, avoid useless and unnecessary educational plants, and so direct the establishment of schools and colleges as to have them head up in one union college of the first grade, which is now in process of being organized, and in which all the missions are equally interested. There is one religious tract society representing all the missions, whose

work has been of incalculable value as an evangelizing agency.

In the second place, Christian converts in Korea were taught from the beginning the importance of being self-dependent, and that the grace of giving was an indispensable mark of true conversion. In the main also they were encouraged to be content with church and school buildings corresponding, in some degree, in simplic-



Rev. W. F. Bull and elder of out-station church, Korea

ity and economy, with the houses they lived in. In that way the problem of self-support was rendered much less difficult than in some of the earlier mission fields where a different policy was pursued. And so it has come to pass that among this most indigent of Oriental peoples the

least difficulty has been encountered in the matter of self-support in the native church.

In the third place, the political situation in Korea, while distressing to the people themselves, has always been favorable to the missionary work among them. They were a weak and helpless nation in a military way, surrounded by people on all sides who were anxious to occupy the country for political and military reasons. China was anxious to maintain a certain control in Korea as a protection against the aggression of Japan; Russia wished to control the situation in order that she might have in the harbors of the Korean coast places, where she might gradually assemble a navy that would enable her to cope with England in the waters of the Far East; and in Korea itself a highway towards India, which she hoped ultimately to reach in the eastward extension of her empire. Japan could not afford to allow any other nation to dominate Korea without exposing herself to perils that would even threaten her national existence.

These complications made Korea a kind of battle ground for all these other countries and she was afraid of them all because she did not wish to be dominated by any of them, but to preserve her own national existence, which she finally

proved unable to do. The only foreigners she was not afraid of were the Christian missionaries, who came to her and mingled with her people in such a way as to convince them that they had no other motive in being there except to help them. And so from the very beginning the missionaries had access to the people for their message, and were looked up to with confidence and affection by those who came to know them.

The story of the rapid expansion of the Korean church and its development into the most aggressive and effective of all the native churches that have grown out of the work of modern missions is familiar to all. It was inevitable, notwithstanding the utmost care and effort on the part of the missionaries to have it otherwise, that under the conditions that prevailed a considerable percentage of those gathered into the churches were only nominally Christian. During the last two or three years conditions have radically changed and the Church has been going through a furnace of trial which was necessary for its highest good, the most conspicuous feature of which was the accusation brought against many of its leading ministers and members of disloyalty to the Japanese Government. Our readers are familiar with the story of the "Conspiracy Case," which has



Kwangju, Korea, Church and Congregation

been fully written up in previous numbers of *THE SURVEY*. The result of the third trial was the confirmation of the verdict against the six prisoners convicted on the second trial, but there is still another appeal, and the friends of the prisoners still hope for their final acquittal.

It was feared that this prosecution would so terrorize the people that there would be great falling off in church attendance and a great diminution in the aggressive efforts of the Church to reach the people. But this has not proved to be the case to any considerable extent. The Bible Conferences held during the past season have been attended about as

inviting trouble. The only place where there was much diminution in church attendance was Syenchun, the location of the school where the attempt on the life of the Governor-General was alleged to have been made, and this was accounted for by the feeling among the people that it would not be safe for any home to be left entirely vacant while all the members were attending church. In a letter to *The Continent*, Mrs. E. H. Miller, of the Northern Presbyterian Mission, writes:

"There are many interesting stories connected with the conspiracy prosecution. One of the pastors was in a cell with a heathen from the south of the country for some time.



House in which Rev. W. M. Juukin and family first lived in Koëa

usual, and the zeal and intensity of the students were as remarkable as ever. The people came from the country districts walking, and carrying with them each a sack of rice, a bowl, a spoon and chop sticks. The Bible Institute held at Seoul had an attendance of 500 men from outside the city, besides 100 from the capital itself.

The two Presbyterian churches at Pyengyang had over 300 professed conversions during Christmas week. It is said that the unbelieving inhabitants of the city expressed great astonishment that the church should be growing at a time when joining it would only seem to be

He preached to him and taught him so well that when the man was released and returned to his home, where there were as yet no Christians, now, after a few months, there are a church and seventeen Christians there, all the work of the man from the prison. Two men among the prisoners at this retrial testified to having been converted since the trial last June, and that they were going henceforth to be Christians. A great many of the men who were previously Christians had had their faith deepened and strengthened. The banished men are everywhere preaching and spreading the go-spel. It is just like New Testament times."

It should be remembered that our Japanese friends are anxious that, in writing of Korea, we should use the name chosen, and that other names should be changed

so as to signalize the fact that there has been a change in the political relations and status of the country. In the course of time we will doubtless be able to accustom ourselves to these changes, but to make sure of being understood, we have

nations toward each other has changed from one of hostility, and, in many cases, of active belligerency to one of friendship and co-operation.

Will this movement stop at mere co-operation, or will it progress to the point



Making Ironing Sticks, Korea

thought best for the present to use the nomenclature to which we have become accustomed.

THE REUNION OF CHRISTENDOM.

This is probably the most talked of subject in the whole range of our present day religious life. It is a fact also that the church-wide impulse toward the reunion of Christendom has come from its foreign mission fields. As the representatives of the various denominations have come face to face with each other and with the problems that have confronted them in Asia and Africa and the Islands of the Sea, they have discovered that the difference between preaching in the simplest or in the most elaborate ecclesiastical vestments, or the difference between calling those who rule in the church bishops, or presbyters, or stewards, or superintendents, or differences in the view taken by their home churches and expressed in the creeds of those churches, even of important questions of doctrine, are as nothing compared with the difference between Christianity and heathenism. As a result of the reflex influence of this discovery it has come about in the past half century that the attitude of the different Protestant denomi-

of the actual consolidation of all the churches of Christ in one organized body?

If the latter is what Christ meant when he prayed that His people might all be one, then the movement will not stop short of that goal. It is by no means universally agreed, however, that this is what He meant in that prayer, and there are those who conscientiously believe that the highest form of church unity that is possible under present human conditions is one which will leave still in existence separate bodies of Christians, divided on lines of nationality, or forms of worship, or minor points of Christian doctrine, but agreeing on the great fundamentals of the faith and working together on a basis of co-operation and of friendly emulation in pushing forward the cause of our common Lord and Master in the world.

Can the acknowledged evil of denominational division, or at least of the multiplicity of them existing to-day, be removed without the danger of introducing a greater evil in its place? So great is the "Mystery of Godliness" that no one human mind, even under the fullness of the revelation of it given in the Bible, can comprehend it in all its parts. Because

we can only know this mystery in part, and because different men looking at it from different angles have different parts of it presented to them as being of most vital importance, wherever our Protestant freedom of thought exists men will entertain more or less variant views on doctrinal questions, and will express those views as they have been expressed in the different creeds and politics of the Protestant churches.

By suppressing free thought and appointing a body of officials to do the thinking of the people, the Romish Church was able to achieve a partial outward unity. Inside of the one external organization, which it built up, confusion and strife have always and everywhere been found. Better the most extreme development of Protestant sectarianism than any external unity accomplished by the methods of the Church of Rome. Nevertheless, all denominational divisions that are not necessary to give proper scope to the unfettered exercise of free thought and free conscience are evil, and ought to be, and we believe under the present impulse in that direction will be done away with in the not distant future.

In this respect the church on the mission field is leading the way. When representatives of the different branches of

demand on the part of the church on the mission field that the different denominations that may be represented in it shall come together in some such form of federal or co-operative union as will convince the outside world that the church is really and spiritually one. And there has been a reflex influence from this movement also on the home church, and great progress is being made, although, "there remaineth yet much land to be possessed." towards doing away with the endless duplication and hurtful competition in the churches' work, and the substitution thereof of friendly emulation and co-operation. But in this matter the church at home is still far behind the church on the mission field.

The occasion of these desultory remarks, and the confirmation of the statement in the preceding paragraph, was a statement in the church papers that, at one of our great denominational missionary rallies (not a Presbyterian rally, I am thankful to say) a missionary from China who advocated co-operation in educational work for girls between two different denominations in China, encountered such an outburst of opposition to his views that he had to leave the platform. Notwithstanding that occurrence the co-operative work to which he referred



Jickey Men—Burden Bearers of Korea

any one denomination meet on the foreign field they do not, as a rule, perpetuate the minor sub-denominational divisions which exist at home, but organize the results of their work into one church. It is also true that there is an irresistible

has been in operation for some time and will, we suppose, certainly continue to be carried on, until the church at home has been educated to the point of seeing and acknowledging that it is the right and the only thing to do.

FOREIGN MISSIONS IN OCTOBER

WITH profound gratitude to God we recognize how greatly and happily the Foreign Mission situation has changed since the last October appeal was issued. Yet on this very account the duty and the danger of our Church alike suggest as the Foreign Mission motto for this year the familiar lines:

"Ne'er think the victory won,
Nor once at ease sit down."

ECONOMICAL MANAGEMENT.

The last Assembly, after a searching investigation of the management of its Foreign Mission work, reported to the Church at large:

"The business is conducted in a thorough, painstaking, and judicious manner, and the financial administration is so able that the expense of conducting the business is only 5.04 per cent. of the monies handled, the average cost of administering such enterprises being 8 per cent., and our own being the lowest of which we have any knowledge."

Should Foreign Mission givers need other proof of the judgment and economy with which their contributions are administered, it may not be amiss to repeat the unsolicited testimony of an official of a great Mission Board which has heretofore been considered the most economical of all. After studying the figures of our Foreign Mission harvest, he said to us: "Our Church can show no such results as yours for the money expended."

CONSERVATIVE POLICY.

As regards financial expenditure and the enlargement of the work, the Executive Committee has felt itself compelled to pursue this year the most conservative possible policy.

Among the reasons for this may be mentioned:

(1) The fear of a reaction after the strain of paying the debt.

(2) The unsettled and transitional condition of the Church's revenue system, a condition which prevents any accurate forecasts of, and threatens in many ways

to reduce, the Foreign Mission income.

(3) The fact that during the long accumulation of the debt the annual expense grew greatly to exceed, and still considerably exceeds, the normal annual income.

(4) The reduction by the Assembly of the Foreign Mission percentage.

In pursuance of the strictly conservative policy thus necessitated, the Executive Committee has sent out between April 1st and September 1st only six new missionaries.

RECEIPTS AND EXPENSES.

The regular running expenses of the work from April 1st to September 1st have amounted to about \$175,000.00. The receipts for that purpose during the same period have amounted to about \$115,000.00. While nearly one-fourth of the year's income is usually received in March, and while there is always a large falling off of receipts during the middle half of the fiscal year, yet to begin the year, April 1st, with a balance on hand of over \$7,000, and find ourselves, September 1st over \$53,000.00 behind on regular running expenses, emphasizes the wisdom of the last Assembly in urging all Synods, Presbyteries, and sessions to use all proper means to guard against reaction.

THE CHURCH MUST DECIDE

Shall our Foreign Mission work go backward? Or shall it simply mark time? Or shall it advance to meet the new and unprecedented opportunities that God is Himself for us?

This question, not the Nashville Committee, but the Church at large, must decide. And the next six months will shape and declare the decision.

While nearly every Christian denomination in America is planning an unprecedented advance to meet the new crisis of missions that is upon us, shall our beloved Church stand still, or actually go backward? How will such a report sound in the ears of Him who loved us and gave Himself for us?

THE CHIEF RESPONSIBILITY.

After pronouncing the past year the most remarkable in the history of our Foreign Mission work, the last Assembly pointed to still more glorious results to be achieved, and urged that a note of new confidence and consecration be sounded from every pulpit in the Church.

The Assembly put the accent where it belongs. The pulpits must lead, if the people are to go forward. The pastor is the key-man. His duty and privilege it

is to show his people what they can and should do, and inspire them to its performance. Next to the pastor, the chief responsibility rests upon the officers of the church, of the Sunday school, and of the women's societies.

God grant that next April 1st a glad and grateful Church may be able to sing with Deborah, "For the leading of the leaders of Israel, praise Jehovah."

ERBERT W. SMITH,
Executive Secretary.

BOOK REVIEW

Twenty-five Years in Honan. By Rev. Murdoch McKenzie, D. D. Press of the Hunter-Rose Company, Toronto. Pp. 287.

We acknowledge with thanks the receipt of a copy of this book from the Board of Foreign Mission of the Presbyterian Church in Canada. The author, Dr. McKenzie, was an actor in the scenes and events which he describes, and he has succeeded in giving such a vivid and realistic picture of the country and people and of the missionary activities of the twenty-five years included in his review as only a participator in these activities could give. He has also succeeded in maintaining a delightful modesty and absence of egotism in his manner of relating the events which make up the history of the period under review. The book is therefore one which will be read with delight, as well as profit by any one who is interested in the subject of Christian missions in China. The most interesting, as well as the most valuable chapters are those, beginning with chapter seven, in which the author

tells the story of many individual conversions, illustrating the power of the gospel to effect in China the same transformation of character that it has produced in other parts of the world. This is the one unanswerable argument for the truth of our gospel revelation, and this little book, therefore, takes its place as one of the many contributions to the department of Christian Apologetics, which the history of modern missions has been making during the past few years. The most convincing proof that any one can have of the truth of Christianity is to go into two Chinese homes, one of which is still heathen, and the other of which has been changed by coming under the power of the gospel, and just to observe the difference in the expressions of countenance, general bearing and conversation of the inmates of these two homes. Next to being an eye-witness of such transformations is to read a first-hand account of them, such as is to be found in the concluding chapters of Dr. McKenzie's book. We cordially commend the book to our readers.

FAREWELL LETTER OF REV. GEORGE HUDSON TO HIS
FELLOW MEMBERS OF THE MID-CHINA MISSION

REV. GEORGE HUDSON, of our Mid-China Mission, at the time of this writing is lying on his bed of suffering at the Biltmore Hospital, near Asheville, N. C., waiting for the release which his physician thinks will probably come within the next few weeks. Perhaps before this number of THE SURVEY comes from the press he may have been called home. An experience never to be forgotten has been a visit to him at the hospital and the opportunity of witnessing the triumphant hope and joy with which he is look-

ing forward to the hour when he shall stand face to face with the Saviour by whose blood he has been redeemed and to whose service his life has been given.

When his physician had announced to him that he could not hope to recover, and that the end was probably not far off, he dictated from his sick bed a farewell letter to his fellow-members of the Mid-China Mission.

As our whole Church knows of his work and labor of love as its representative in China, we feel that the whole Church



Rev. and Mrs. George Hudson, their daughter, Miss Bessie, and sons, Cliver and Harry.

ought to have the benefit of the lesson of faith and hope which is so impressively taught by his experience as described in this letter:

ASHEVILLE, N. C., U. S. A.
 AUGUST 8, 1913.

To the Members of the Mid-China Mission,
 Presbyterian Church in U. S.

My Dear Sisters and Brothers:

You will have learned from Mrs. Hudson's note sent off at the beginning of this week, that the result of the consultations with the doctors here, is that they think the disease from which I am suffering has proceeded so far that neither by treatment or operation can they do anything for me, and the only thing left for me to do is to set my house in order and quietly await the final summons, which so far as they can see will come within the next two or three months.

During the last few days I can perceive that the disease has advanced so rapidly that the Apostolic word, "The time is short," has for me special significance. I do not want to leave these earthly scenes without sending you a short message, and testifying anew to the all-sustaining grace and loving kindness of our Heavenly Father. "Goodness and kindness shall follow me all the days of my life, and I shall dwell in the house of Jehovah for ever." He enabled me to receive with calmness and resignation the doctors' decision, and the peace which passeth all understanding, and joy unspeakable and full of glory have filled my soul ever since. "I know whom I have believed, and am persuaded that He is able to keep

that which I have committed unto Him against that day." He has blotted out, as a thick cloud, my transgressions, and as a cloud my sins, and by His infinite grace I am numbered amongst those who some time were afar off, but now have been made nigh in the blood of Christ. Most deeply do I feel that there is absolutely nothing in myself that could give me the slightest ground for hope, that there is no single act of my life that I can look back upon with unqualified satisfaction, so my only cry is,

"Nothing in my hands I bring,
 Simply to my cross I cling.
 Naked, come to Thee for dress,
 Helpless, look to Thee for grace.
 Yile, I to the fountain fly,
 Wash me, Saviour, or I die.

"While I draw this fleeting breath,
 When mine eyes shall close in death,
 When I soar to worlds unknown,
 See Thee on Thy judgment throne,
 Rock of Ages, cleft for me,
 Let me hide my-self in Thee."

I want to thank you, dear brothers and sisters, for all the kindness and love you have shown me during the twenty-two years I have been a member of the Mission. It has been for me a very happy fellowship, and I have longed and looked forward to returning and taking part in the triumph which awaits the Gospel in China. But God wills otherwise, and He cannot make any mistake. I love you all, dear comrades, out of a pure heart fervently, and shall think about and pray for you unceasingly during my brief sojourn here.

I do not ask your forgiveness for any injury or hurt I may at any time have done any one of you, for I am sure that has been granted long ago.

Pray for me, beloved, that Christ may be magnified in my body, whether by life or by death, and that I may be strengthened with all power, according to the might of His glory, unto all steadfastness and long suffering with joy, that faith may not falter, nor the vision be dimmed, when the last call comes. Pray for my dear wife, whom you know has borne so patiently the heavy burden of care and anxiety during the past three years, and upon whom such a crushing load of sorrow and responsibility must soon descend. Pray for my dear children, that God may cause this Providence to work out for their best good.

You will all be interested in knowing that every thing possible is being done for my com-

fort. I am being overwhelmed with kindness, and God is mercifully granting me much more freedom from pain than I have had during the past four months. His poor pilgrim had grown tired, and He knew it, and so the everlasting arms have been placed underneath me, and His right hand upholdeth me.

And now farewell, till we meet before the great white throne, to be forever with the Lord, and may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Affectionately your brother in Christ,

GEO. HUDSON.

WOMAN'S WORK IN CHINA

MISS ANNIE R. V. WILSON.

WE WILL be aboard this little boat a few hours, so I will try to catch up a little on my correspondence, which both Miss Boardman and I deplore, having to seemingly neglect, but we have been kept so busy with our trips back and forth in country and city work.

I know by my past experience in trying



Dr. J. L. Stuart and Rev. R. J. McMullen and nine of the Chinese preachers, of the evangelistic work; also Rev. Warren H. Stuart and Messrs. S. C. Farrior and J. M. Wilson, of the educational work; all at Hangchow, China.



New arrivals at Hangchow. Reading from left to right, Mr. and Mrs. J. M. Wilson and Mr. S. C. Farrior.

to stir up an interest in foreign mission work how important it is to keep in personal touch with the missionaries and their work; that there may be fresh "fuel" for the missionary flame," but I sympathize with my fellow missionaries in not being able to reply promptly to every call for a letter in a way I could not do before I came to China.



Rev. John L. Stuart, D. D., and two senior Chinese preachers of the Hangchow station, Messrs Dzen and Sang.

Formerly when we used a house boat we could write in between stations, as I am doing now, but Miss Boardman no longer has her little boat, and we use the train in going to two of our outstations, which, of course, is a great saving of time. For instance, two of the stations formerly requiring two hours and a whole day respectively, are made by the train now in a quarter of an hour, and less than an hour. To this last place, Lin-bin, we have just been and spent ten days. In some respects it has been one of the happiest trips we have ever made there. Miss Boardman has been giving me a little history of the work there. When it began the people of the place would not allow them a house in the place in which to preach, and the first chapel was a straw house, three miles from Lin-bin. The first school had three pupils, now we have a flourishing school of forty-three and could have more if we had room for them. On this trip we have been cordially welcomed into some homes, where formerly we could not go on account of prejudice to the Gospel. Along with the pleasures and blessings we enjoyed on this trip to Lin-bin were also sorrows of heart over some

of the sights one witnesses in a heathen land.

Some of our school children returning to school from their noon meal saw a poor little baby left to die in a field under a burning sun, tortured by insects and even worse, and when they reported it the kind-hearted teacher, who had lost his only little one, at once went to rescue it, and brought it to the chapel in a horrible state of filth and wretchedness. Warm water and soap seemed to make little impression on it, and for an hour or two it could not swallow any nourishment. However, after Miss Boardman had used her skill for some hours it finally yielded to treatment, and we placed it where it could be cared for. This is just one little glimpse of what goes on in a darkened land.

Others doubtless have written you of the plans for united effort on the part of the five missions located in Hangchow to evangelize that great city. We are hoping and praying for great things.

We are rejoicing over the good news of the payment of the debt, and trust now that the new missionaries may be speedily sent out, for they are greatly needed.

Hangchow, June 13th.



Evangelistic school in Jaumave, Tamaulipas. Shall this little school be closed for lack of funds? Fifty pupils studying Bible and catechisms; twenty-eight Bibles and Testaments have been awarded for reciting these. Senorita Gabriela M. Rocha, teacher, graduate of Saltillo Normal.

LETTER FROM REV. J. O. SHELBY

I AM inclosing you a picture of our little school in Jaumave last year.

The teacher is Gabriela Rocha, who by experience knows nothing of the Catholic Church, being a daughter of a colporteur. She is a very strong Christian character and has completely broken down all fanaticism in Jaumave. The public school has been offered her, and in case she accepts we do not think of reopening our little school, although last year it was as large in numbers as the public school.

We could then employ the little equipment of this school in another even more needy place if we can be sure of the salary of the teacher.

I try to keep informed and hope for the best, though I see no prompt solution to Mexico's difficulties.

I think we can get out most any way we wish without much risk, although we do not care to go unless absolutely necessary. So far as I can judge from the turn things are taking the government is winning out if its money will not give out before it wins out.

Locally here the situation seems to be very much better. Many of the absent merchants have returned and business

seems to be picking up. Freight is coming in now from the railroad and the strain is somewhat relieved. Several of the petty leaders about here have been killed and others are being continually persecuted. The national problem is the only one that gives us thought now.

Prof. Morrow was to take his family to Saltillo for this month out of the heat. I have not heard from him recently, so that I suppose he has gone.

We are greatly disappointed because conditions were such that they could not come here. One of our hopes has been to offer to our fellow-missionaries of the lowlands a summer home, where they could get a rest from the heat and enjoy the fruit. Here we have not suffered from the heat at all this summer, and my wife has succeeded in putting up some fruit for winter use.

This leaves us all very well and safe. We are so sorry that our stay here is causing some anxiety among our dear friends and relatives and we may in consideration of them take a little trip in September if conditions do not change for the better.

Tula, Mexico, Aug. 6th.

OUR FOREIGN MISSION CONFERENCE AT MONTREAT

REV. DONALD W. RICHARDSON.

THE Conference on Foreign Missions held at Montreat August 13th-17th was in many respects one of the most successful conferences the writer has ever attended, and many have spoken of it as the best conference ever had at Montreat.

Just a few days before the time appointed for the opening of the conference, the missionaries on the ground and others who were deeply interested in the cause of Foreign Missions were very much distressed at learning that because of illness in his home Dr. S. H. Chester, whom the Executive Committee had appointed to have charge of the conference, could not possibly reach Montreat until the close of the week. It had been known for some days that Dr. Smith could not be present, but no one had anticipated the possibility of Dr. Chester's being detained. Dr. W. L. Lingle kindly consented to take temporary charge of the program, and its success was due in no small part to his sympathetic interest and assistance.

Although many had been praying very definitely and earnestly for the presence and blessings of God in the conference, the prospect of not having any definite leader led to more concerted and continuous prayer. Beginning several days before the opening evening, the missionaries and volunteers met regularly each morning for half an hour's united prayer; and in these meetings God was asked especially to give the wisdom and guidance of His Holy Spirit in the arranging and carrying out of the program; in giving to the various speakers just the messages most appropriate to the cause and the occasion, and in making the hearts of the people who should hear responsive to the appeal of Christ in behalf of the people of other lands. Not only at this early morning hour but also throughout the days these prayers of preparation were continued by the missionaries individually and in groups of two or three. It has been said by many of the regular visitors of Mon-

treath that no other conference has been characterized by such earnest and persistent prayer, and by such a period of spiritual preparation, and the success of the conference was the answer to these prayers.

On Wednesday evening the conference hall was filled to its capacity, and the opening addresses were made by Rev. S. R. Gammon, D. D., of the East Brazil Mission, and Rev. Donald W. Richardson, of the North Kiangsu, China, Mission. Dr. Gammon spoke of the character of the work being done in his mission, of the results of that work, and of the need for reinforcements. Mr. Richardson outlined briefly the need, the opportunity, the crisis, and the responsibility of the Church of Christ in China at the present moment. The keynotes of the entire conference were sounded in this opening session—notes of opportunity and responsibility, of optimism and of urgency.

On Thursday morning the second session of the conference was addressed by Rev. G. E. Henderlite, of the North Brazil Mission. Using the parable of the Good Samaritan as a background, he very graphically and forcefully pictured the pitiable condition of our "neighbor" in Roman Catholic Brazil. Thursday evening Rev. H. L. Ross presented the needs and opportunities of Mexico, and following him Rev. S. M. Erickson told of the power of the Gospel of Christ to transform the hearts and lives of the people of Japan. Mr. Erickson's presentation of the effect of the Gospel in specific cases constitutes a strong appeal for the giving of the Gospel.

Friday morning Rev. W. B. Harrison spoke of the outlook in Korea, the only one of our Church's fields for which we have as yet made any adequate provision, and Rev. A. A. Talbot outlined some of the causes and results of the recent revolution in China. In listening to Mr. Talbot the writer was confirmed in his own conviction that China's new day is due in no



Hotel Alba and the Auditorium at Montreat.

small part to the work of Christian missions; and that the meeting of her needs, the solution of her problems, the fulfilling of her own desires and aspirations, so that she may become a wonderful power for good in the world, is dependent upon our giving her the Gospel in the present emergency.

On Friday evening Rev. Lacy L. Little and Rev. Lacy I. Moffett, both of Kiang-yin, spoke of the spirit of unity and co-operation which characterizes the work of the various churches represented in China, showing that the different missions are working together in the spirit of the Master, doing their work wisely, economically and well, and preventing the overlapping of funds and forces in such a way as to secure the largest possible return from the lives and the money invested.

On both Thursday and Friday mornings Rev. H. F. Williams, D. D., the Executive Committee's Educational Secretary, conducted a class in mission study. Dr. Williams' classes were largely attended, not only by those already interested in his subject, but also by many others who carried away with them a spirit of more earnest and devoted interest in the study of missions. In connection with Dr. Williams' course of study, the educational exhibit prepared by Miss Isabel Arnold de-

serves especial mention. Miss Arnold spent much time and energy in the preparation of this feature of the conference, and her collection of charts, maps, literature and other exhibits relating to our work in the different fields was the most complete and suggestive ever presented to the people of Montreat.

On Sunday morning at 9:30 the missionaries, volunteers, and others most deeply interested, met in the Christian Workers' Home for a special period of conference and prayer. The meeting was presided over by Dr. Chester, and at his suggestion, Rev. H. L. Ross, Rev. Donald W. Richardson, Rev. S. M. Erickson, Rev. Lacy L. Little, Rev. G. E. Henderlite and Rev. S. R. Gammon presented to those present the most immediate and urgent needs of the different fields represented. Special prayers were offered that these needs might be met, and that the Holy Spirit would manifest his presence and power during the closing hours of the conference.

At 11 o'clock Rev. A. B. Curry, D. D., of Memphis, Tenn., preached the conference sermon. Taking as his text the words, "As my Father hath sent me, even so send I you," and connecting this passage with the words in John 3: 16, Dr. Curry with eloquence, power and convic-

tion placed upon the hearts of his hearers the obligation and the responsibility of carrying through to a glorious completion the task which Christ has given to his Church in the world. The Spirit of God was with the speaker, and a deep and lasting impression was made upon the minds of those present.

In the afternoon Rev. W. M. Morrison, D. D., of the Africa Mission, spoke to the colored people, and following his address, Mrs. Motte Martin, of Luebo, made a strong and impassioned appeal to a large audience to give the Gospel of Christ to the people of Africa in our own land.

The closing session of the conference Sunday night was addressed by Dr. Morrison, who deeply moved his hearers by his thrilling story of our work in darkest Africa.

Rev. L. C. McC. Smythe, under appointment for service in Japan, was then introduced to the audience, and spoke to them as the representative of the forty-one young men and women who have given their lives to this cause of the kingdom of Christ in heathen lands, who have already been appointed by our Executive Committee, and who are awaiting only for the money to send them. When these men and women thus say to our Church: "We are ready to go, if you will send us," they have shifted the responsibility from their own shoulders, and no stronger appeal could be made to our people of means. It is an appeal which should call forth a ready and adequate response. Following the statement of Mr. Smythe, the conference closed with

an hour of prayer and of renewed consecration. In this closing hour a number of young men and women definitely volunteered for the missionary service, and the hearts of all were strengthened and made glad because of what had been seen and heard, and because of the brightening outlook.

Finally, throughout the entire conference there was a spirit of hopeful enthusiasm, of urgent necessity, and of Christian optimism. In the heathen world today we are confronted by responsibilities which are overwhelming and at the same time inspiring in their magnitude; by opportunities which are of stupendous significance, and in our largest mission field by a crisis and a call which constitute a mighty challenge to the Church of Christ. Here at home more than forty men and women have already been appointed to go and share our part of these responsibilities, take advantage of these opportunities, and help meet this crisis, and they are restrained from going only by the lack of money to send them out. It *looks* like a discouraging situation, but nobody during the conference heard a word of pessimism or of discouragement. Each one felt that the great Head of the Church has begun this task, and that through His people He will carry it on to completion. We refused to believe that the men and the women of the Southern Presbyterian Church will fail to accomplish a work which our Lord and Master has given us to do, and which they have already so well begun.

PERSONALIA

A LETTER from Miss Elda M. Fair announces her safe arrival in London on July 16th and her expectation of sailing from Antwerp in company with Mr. and Mrs. W. B. Scott, of the African Mission on August 2nd. We trust that all our readers will feel a special interest in this brave young woman who has answered this emergency call to go out and do what a trained nurse can do to supply the place of a doctor for our

African Mission until Dr. Coppedge can come. We are hoping that Dr. Coppedge will be able to leave home the last of this month and that he may be able by the use of Government transportation to reach Luebo early in October.

We are in receipt of a very interesting letter from Miss S. E. Fleming, of Soochow, telling of her plans for the summer. Miss Fleming has in some way, apparently,

discovered the secret of perpetual youth. Although considerably past the normal limit of human life as given by the Son, she has carried on her school work at Soochow almost alone within the past year and the school is reported to have had a very successful year. She writes that she is not expecting to take any summer vacation, but rather to stay and enjoy the comforts of her Soochow home, leaving the heat to take care of itself. She makes a most earnest plea, that ought by all means to be heeded, that some one be sent out this summer to help her in her school work. We have now under appointment a splendid young woman to go to this work and are only waiting for some one at this end of the line to make it financially possible for her to go. For this purpose there is needed an annual subscription of \$1,200, of which at this writing, about \$800 has been secured, and a cash contribution of about \$400 for outfit and travel to the field.

Daniel-Baker College in Texas has shown its discriminating judgment and honored itself by conferring the honorary degree of D. D. on Rev. Walter McS. Buchanan, one of the professors in our Theological Seminary at Kobe. We would be glad to have letters of inquiry from members of the faculties of all our Presbyterian colleges asking us for information as to the men on our missionary force, who, according to standards prevailing at home, would be entitled to this kind of recognition. In cases where they are entitled to it, their missionary influence and usefulness would be greatly enhanced by their receiving it. In the case of Dr. Buchanan the Japanese church will not longer be drawing invidious distinctions between him and other theological teachers in other missions who have received their D. D.'s, and his views and opinions in conferences and committee meetings and other public assemblies will have added weight because he is now entitled to be called "Dr. Buchanan."

These lovely children are Margaret Virginia Hall, age four, and Wm. Thomas

Hall, age six months. Rev. and Mrs. J. T. Hall were compelled to give up their work temporarily in Cuba two years ago in order to save the life of little Margaret Virginia, who, they were told by the doctors, could not live in that climate.

Mr. and Mrs. Hall have been detained at home for the past six months on ac-



Margaret Virginia, four years old, and William Thomas, six months old, children of Rev. and Mrs. J. T. Hall.

count of the committee's financial inability to send them back to their field. Some friends have offered to furnish about one-half of their support. We need an additional pledge of about \$1,200 to make it possible for them to return. They are ready to go whenever the way is made financially clear.

On Thursday morning, August 14th, Miss M. Dickinson Roe, formerly a member of Kashing Station of the Mid-China Mission, who had been detained in this country on account of the report of the physician that she could not safely return to China, and who was greatly distressed on that account, was to some extent consoled with reference to a satisfactory field of labor, by the appearance on the scene

of Rev. Jas. F. Hardie, of Clifton, Texas, to whom she was married on the date mentioned. One thing which this event insures to the Foreign Mission cause is the establishment of an enthusiastic mis-



Miss M. Dickson Roe, formerly of Kashling.

sionary pastorate at Clifton, from which church we confidently expect to receive in the near future, a request for the privilege of supporting a foreign missionary in China.

Our North Kiangsu correspondence for some time past has been containing suspicious looking references to the movements of Rev. O. F. Yates, of Hwaiianfu Station, and Miss Ellen Baskervill, of the Tsing-Kiang-Pu Station. If that mission really wished to keep these two young people each in the work to which he and she had been originally assigned, it should not have committed the strategic blunder of locating them at stations only ten miles apart, which, in China, is only good walking distance. The bi-monthly bulletin for July and August reports concerning them that the inevitable has occurred. They were married in Chinkiang on July 1st, Rev. J. R. Graham officiating.

Our committee minutes contain no record of any request from either of these friends for approval of this co-operative scheme of theirs. Inasmuch, however, as it has already been consummated and no adverse action of the committee could now do any good, we are prepared to assure them beforehand that at the regular meeting of the committee on September 8th the transaction will be approved. Meanwhile we extend to them our hearty congratulations and best wishes.

SOME PERSONAL NOTES CROWDED OUT OF FORMER ISSUES

A letter from Dr. Woodbridge says, "My paper (*The Chinese Christian Intelligencer*) continues to grow at the rate of fifty new subscribers a month, and I am much encouraged. When I leave it the Chinese will be able to conduct it themselves." The influence of this undenominational Christian newspaper going into thousands of Chinese homes every week and being handed to thousands of people other than the regular subscribers to be read, thus disseminating the knowledge of the Gospel in thousands of places where no missionary ever goes or could go, is simply incalculable. We doubt if there is any single missionary agency in China exerting a more powerful influence to-day than this one. When Dr. Woodbridge went to China he devoted himself most

assiduously for several years to the study of the language and literature of the company and is, perhaps, the most accomplished linguist to-day of any foreigner in China. It will be remembered that he was the one selected to translate into English the remarkable book written by the famous Chang Chi Tung, entitled "China's Only Hope," which was published in this country by the Revell Company during the year of the Boxer Rebellion. This book was widely circulated and read in this country, as well as in China, and was one of the most effective parts of the propaganda that led to the setting up of the present new order of things in that country. In conducting such a work as that which Dr. Woodbridge is now carrying on through his paper, he

especially needs and ought by all means to have the kind of help which we can give him by constantly remembering him in our prayers.

A note from Dr. James B. Woods dated June 15th informs us that he has now in hand all but \$1,800 of the funds needed to build his long waited for hospital at Tsing-Kiang-Pu. Mrs. Woods expresses the apprehension that Dr. Woods would begin his building operations immediately, which would, of course, mean for him no vacation this summer. We once heard a very eloquent preacher describe the apostle Paul as being, according to his conception of him, "a small man, but tough and wiry." Dr. Woods is not as large a man physically as some others that we have known, but if he had not been tough and wiry there would have been nothing at all left of him after the experiences he has gone through during the past few years of famine and flood in China.

Dr. Woods not only needs \$1,800 more with which to complete his hospital building, but he is also sadly in need of a

trained nurse. So is Dr. Wilkinson, at Soochow, and we have had a splendid trained nurse under appointment and ready to go any time during the last six months, but have not been able to send her because no individual or church has yet been found who would assume her support. We do not believe it will be a wise thing for the Executive Committee to send out a large number of new missionaries during the present year, even though our financial condition should be greatly improved over what it is at present. But there are a few absolutely indispensable needs like this one, and like that which exists at some of our stations where we have missionary families and no doctor within reach of them, that ought by all means to be supplied. It is neither good missionary policy nor good business, nor creditable to our Church to sacrifice men like Dr. Wilkinson and Dr. Woods by requiring them to be both doctors and nurses at the same time. We desire to mark this personal note with an N. B., and hope it will not escape the attention of some of those who love our cause and are able to give the help that is needed.

A FAITHFUL WITNESS

MR. NAKAJIMA was baptized last year in Tokushima. His home is away down in the southern end of the province where the Gospel has not been preached. Instead of receiving a wife into his own home and having her in subjection, he belongs to that numerous class of young men in Japan who went "yoshi," that is, he went to his wife's home, became her husband, took her name, and is in subjection to her father's authority. In other words, her father adopted him as his son and her husband. He is now over thirty years of age, has two children, but as long as his father-in-law lives he is subject to his authority.

Now, it was natural that returning home with the joy of salvation in his heart, he should begin to tell his friends of the Saviour he had found, and naturally his friends were drawn by his message. But thereby began his persecutions.

His father is a believer in Tenrikyō, a new religion gotten up in Japan by a woman, which flourishes much as does Mrs. Eddy's, by professing to heal all the diseases of mind and body. And it riled him to hear his son-in-law speaking of another religion, and gaining converts from the folds of Tenrikyō and causing its influence to wane. So he commanded him to give up Christ. Disobedience to such a command of the head of a family is condemned as the height of unfilial impiety by Japanese; but Mr. Nakajima would not give up Christ. Relations were strained, the mayor of the town and other relations were called into the family pow-wow, and it was decided to divorce such an unfilial son. But he refused to be divorced unless they would give him his children. So furious raged the family quarrel that finally they gave him the children, separating husband and wife,

mother and children, and sent him out. Now get this picture in your mind, and you will have some conception of the most abominable system of family structure that the devil has ever been able to invent to hinder the salvation of human souls.

And he went out, crying as he went, and his friends wept with him along the three miles of the road back to his own father's home. That night the babies cried. They wanted their mother. They could not sleep, and at last at 3 o'clock in the morning the helpless father walked back those three miles to tell the mother that the babies were crying. And there's where the unnatural family system broke down, for the mother's heart broke and she went out too. It was nature overcoming the unnatural. It was God again joining together what no father ought ever to have put asunder. They went out together, and as they walked along the road they renewed their trust, and promised to help each other raise their God-given children.

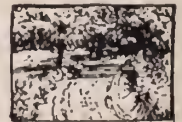
That home was in trouble now, sure enough. It was without a son, or daughter, or grandchildren—without an heir. And to be without an heir means that most dreaded of all calamities, the extinction of the family, and no one to worship the ancestors. This was too much for the father, so not more than ten days had passed before he called another family council, in which it was decided to receive his son-in-law back into his family in spite of his faith, and thus a victory was won.

But Mr. Nakajima's faith had another test during the ten days he was in his own father's home. His father asked him why he had been sent back home. He replied, "Because I am a Christian." "Is that the only reason? Then give up Christ and go back," he urged; "don't let a worthless thing like that drive you out

of a home. Do it, my son, give up Christ. Think of me, think of how I have raised you, and give up Christ just to please me, and go back to that home and make peace." He quietly answered that he could not give up Jesus, and said: "Father, by force you can bend a sapling down, but when you let go, it will fly back to its position, and so with me, but I cannot give up my faith." Upon this, his father became so furious that he lost control of himself, and pounded his son with tea-cups and whatever he could lay his hands upon, but even so he would not give up his faith. It is testings like these that try the patience of the saints. There is not the persecution that takes the life out of the body, but the nagging and oppression that would take the life out of the faith.

And then the blessing came. A few days after he went to Osaka on business. That night at the Young Men's Christian Association he heard a Christian layman, a member of the diet, speak, and as he expressed his experience, he said: "I was filled with the Holy Ghost." He then bought his ticket, and boarded the night steamer for Tokushima, but was so happy he could not sleep, so was sitting up, with Bible at this side, and writing his experience, when there was a terrific crash that lifted him up on to his feet, and it seemed that the Lord was holding his hand and led him up on deck, and placed him over on the other steamer that had collided, while its bow was still buried in the side of the Tokushima boat. In a few moments the latter sunk, and many lives were lost. Mr. Nakajima was the first one saved, and his graphic descriptions of the collision in the Osaka papers begin with the sentence: "I believe in the Lord Jesus Christ."

Tokushima, Japan.



NOTES FROM TSING-KIANG-PU

DR. J. B. WOODS.

(Crowded Out of a Former Issue.)

WE ARE all well in the year's work and see great changes taking place under our eyes, greater than we realize often. Members of the legislature and congress were elected here last week. The election was most orderly and fair as far as the counting the ballots and stuffing the boxes were concerned; but many delegates had their price and sold to the highest bidder, I fear. Still the men elected are better than we had expected. I know several personally and they will be reliable, capable men.

The body of the people is being roused. They are dissatisfied with their educational and religious systems. They are at least not self-complacent as they once were. They are listening to the Gospel and asking questions in a way unknown a few years ago. Three persons were admitted to the church January 5th, two children baptized, and some forty persons examined. These will be admitted later.

The medical work is rushing me. I have a fairly qualified Chinese who helps me greatly. Have had 34,850 visits during 1912, over 13,000 different patients in the outdoor clinic. The largest we have ever had. The hospital work is growing,

the beds all filled in the men's hospital this fall. Owing to the famine and the help (voluntary) last spring very few patients comparatively were admitted. Then, too, for two months the work was closed, owing to my compulsory rest.

We have a splendid site bought and walled in for the hospital. The property for boys' and girls' schools adjoin and form a splendid acquisition for the station's work. I hope we can build this year.

Don't forget the doctor we need here, a good one. The work presses me and I'll have to cut it in two if I cannot get help. Send us one as soon as you can, please. Dr. Malcolm went to Yenchung so as to give the women and children there medical help, otherwise they were three days from a physician.

Our crops in this country were good last fall, and it is an indescribable pleasure to see every one eating to the full if it is only corn meal gruel for many. The work done for the people last spring has had a far reaching effect. We are using every effort to get the government to put in good conservation works so as to obviate the otherwise certain famine in the future.

Tsing-kiang-pu, Jan. 15th.

A HIGHER STANDARD OF LIFE

SIR GILBERT PARKER ON MISSIONS

AT THE opening ceremony of the Missionary Exhibition in Grave- send on Wednesday, October 30th Sir Gilbert Parker, M. P., said: It was my duty when Special Commissioner of the *Sidney Morning Herald*, and associate editor of that paper, to travel to different parts of the South Seas, at times when there was trouble and at times when there was peace. The first place I used to make for was the house of the British Consul, as was my duty, in the capital of

any of these islands; if I were not in the capital, the first place I made for was the house of the missionary. [Applause.] You cannot imagine what it is like for a white man and a stranger to step into one of the group of islands of Samoa, Fiji, or Tonga. You know no one, and there is no one there who knows you; but in five minutes after you find the missionary's door you are at home. [Applause.]

You may be thousands of miles away from home, as he is, but meeting him

there in those wild, strange places, where life was insecure before he came, you joined hands in an understanding of the terrific responsibility, joined to the wonderful hope of missionary effort.

For what? For Christianity? Yes! but for something more, too, for it covers all the ground. The missionary is the A. C. C.—the agent of civilization and Christianity. [Applause.] They say that civilization follows the flag. Yes, but in many, many quarters of the globe the first to plant the flag, the first to show by his own practice as well as precept, the principles of civilization, is the missionary.

There is not a Governor in Africa, nor in any part of the King's dominions over seas, who has not profited by the wisdom, tact, conciliation, and the understanding which the missionary has brought, through

his life, among the native peoples in his dealings with those peoples. I am speaking to you of this from the national standpoint, as well as the Christian standpoint. I will go further, and say that it matters to every working-man in this country whether the world is civilized or not, whether civilization comes hand in hand with Christianity, for with civilization comes that standard of living which makes demands upon the industries of a country. Christian civilization has given to all places that were not Christianized and civilized before a higher standard of life, of home, and of country. That is why I am a supporter of the missionary and of missionary societies, from the material standpoint as well as from the higher and spiritual standpoint, and that is why I gladly left my business at Westminster to-day to come down here for an hour to do what I think is a duty I ought to perform.

A SELF DENIAL OFFERING

ELIZABETH W. SIMPSON.

Executive Committee of Foreign Missions:

GENTLEMEN, enclosed find check for \$25.00 for the support of a *Bible woman in China for a year.*

It seems to me that the true story of this money should be told, as you know my Bible class and I began to raise money to support a Bible woman, preferably in Hangehow, China, in July, 1910. At the end of three months, I saw reason to believe that we could support two, and we pledged for that. By April, 1911, I said to my class: "We can raise enough to support three Bible women to do missionary work in our stead in China. The need is so great, and so many there are anxious to hear of Christ and His teaching, that we have now the chance, by practicing a little self-denial, to sow seed which will result in a harvest of souls saved for eternity."

One elderly woman the next Sabbath handed me fifteen cents, saying, "I want to bring you this much regularly." I asked, "You want to promise this quarterly?" "Oh, no; every Sabbath." I re-

plied, "Mrs. S. you ought not to promise so much. You are already carrying a load of work and giving generously." Her answer was, "You told us that each two dollars sent there would give another soul the chance to know Christ, and I am willing to work harder than I have ever done yet, to give four souls that chance in a year."

A young woman had promised to give two dollars yearly, but came to me later, saying, "I want to double my pledge, I was giving my tenth some time ago, but I think I'll give a fifth of my income to church and missionary work."

Last week this young girl told me she had something special to tell me of after the Sunday school lesson.

She does a little clerical work and a great deal of fine sewing. She is an orphan, with only a few dollars of unearned dividends. This was her "special."

"You know I first promised to give two dollars for the Chinese Bible women, but I wanted to give more, so I thought I would give all that I earned for one line

of writing that I sometimes get to do, and then I found that I could double my first pledge. Then came a time when I earned very little, and I practiced on my embroidery and tatting and tried to get regular work in those lines. It came in slowly at first, but the orders grew and then I thought I would try to support a Bible woman myself. But I did not speak of it to any person, I just put into bank every cent I made on the tatting. At last came good fortune in orders for embroidery every month. The firm paid me on the first and in the middle of the month, and when that began I decided

that all the work I sold the last half of the month, should be done for the Bible woman. Last month the check I got for that work came to more than five dollars, and this month it was nine dollars and now I've brought you the twenty-five dollars to send off to pay another Bible woman to work for us in China."

I was so pleased with her quiet long-continued perseverance and I thought the story would be a real encouragement to you in your work of rousing the Church to a sense of the necessity and the possibility of generous giving.

Christiansburg, Va., July 16th.

EDUCATIONAL WORK IN KOREA

REV. WM. P. PARKER.

WOULD you care to hear about my trip to Pyengyang for the meeting of the Educational Association? Mr. Venable and I left Kunsan at 12:30 on June 18th, arriving at Pyengyang at 4:00 P. M. the second day. Seoul is about one hundred and fifty miles from here, practically half way to Pyengyang. We have good railway service, cheap rates, nice coaches, and good dining car service. A dinner served foreign style costs 62½ cents, lunch 50 cents, breakfast 45 cents. The government is now constructing road beds so that the Chosen (the Japanese name for Korea) Railway will reach our station at Mokpo and go within twenty miles of Kwangju:

they expect to have this road running by next spring. Chunju is already within about twenty miles of the railroad, and both it and Kwangju will have narrow gauge branches running into them, so that soon we will be in pretty direct communication with Europe through Siberia by rail.

To return: The Christian Educational Association of Chosen is composed of all Protestant missionaries engaged in educational work. It has no power to act, but simply discusses questions in connection with school work in order to bring matters before the Senate, the latter body being formed of members elected from each station and having all power in regard to Christian education in Korea.

Saturday some of us had the pleasure of visiting some of the classes in the language school in session from June 14th to July 10th at Pyengyang. There were sixty-five enrolled and more expected. Of this number seventeen were from our mission, a good percentage when we consider that the rest were divided among six other denominations. You see we have more new reinforcements than ever came to Korea at one time before, I believe. Here is a partial schedule of the work in the language school. The pupils are divided into four sections from 8:45, to 9:15,



Load of Wood, Seoul, Korea.

chapel; 9:15 to 9:30, phonetic drill under Dr. Reynolds for all classes; 9:30 to 10:20, classes in Korean; 10:20 to 10:30, recess; 10:30 to 11:20, classes in Korean; 11:20 to 12:10, Japanese or Chinese for those who wish to take one of these languages. The classes are held in the new Union Christian College building.

That afternoon the Southern Presbyterians had a picnic out at the grave of a king of three thousand years ago, so it is said. As I understand, there is nothing buried there except the king's hand, but it is certainly buried in state, the gatehouse still being kept by an old Korean, proud of his office and careful to keep any from trespassing on the high mound of the grave, as can be attested by two of our number who climbed on top only to be promptly called down. As you probably know it is the Korean custom to bury their dead on or near the summits of hills, having a ring of trees around the grave if they are at all well to do. This king's grave is on the top of a hill, and around this hill is a large park containing some of the most beautiful pines that I ever saw. The scarcity of large trees in Korea makes them all the more prominent, and we almost wish there had been more dead kings, as of course no one could cut the trees near a king's grave. There were twenty two of us in the party, and we had a royal good time among the trees, eating our supper in true picnic fashion on the long, green grass. After supper most of us climbed up on a high point, from which there is a fine view of the river and the surrounding country.

Sunday Mr. Eversole and I went to one of the largest Sunday schools in the city, and probably one of the largest in all Korea. There were over three hundred pupils, just men and boys. At a later hour the women and girls came, and they say these outnumber the men always. It was certainly a fine sight to see this number gathered around in groups studying the lesson. The fields of the Presbyterians (North) and the Methodists (North) meet at Pienyang, and each of

these denominations has a large compound there, joining and forming as a whole a most beautiful section. There are six Presbyterian churches in the city and suburbs, besides the Methodists, and two-thirds of the inhabitants are Christians. Pienyang is, as one of the Koreans said, truly the *seoul* (capital) of the church here. The two denominations have certainly done some hard work there, and the effects are seen. The Northern Presbyterian work is solid throughout. The native church gives far more than the foreigners, and stands ahead of all in the matter of self-support. The Methodists and Presbyterians have combined in a fine school for girls; the Presbyterian Academy there for boys is known as one of the best in the country, training boys to do efficient work. They have a number one industrial department, doing good carpentering, carpet weaving, etc. It is certainly an inspiration to see the Christian earnestness shown at a place like this.

We left early Monday morning in order to get in a few hours stay at Songdo and see the Methodist (South) station there. They have seventy-five acres in their compound (more than three times as much as we have in all five of our stations combined, I should say), and this gives them plenty of room to expand. The former principal of their Anglo-Korean school, the only Korean actually belonging to a mission, I believe, was put in prison at the recent conspiracy trials. They have a fine school of about 180 pupils. They have a first-class industrial department, the boys working at carpentry, weaving, photography, and improved farming, a fine industrial building being now in the course of construction. The Holston Institute for girls is a \$17,000.00 building, four stories, steam heated, constructed of fine grey-stone. It is a very imposing structure, nicely situated on a hill.

We left that afternoon for Seoul, arriving there that night. I wonder whether you would be surprised if you knew what you could buy in the capital city of Korea. With its street cars and widened streets,



Union Christian College, Pyeongyang, Korea.

in many respects it is quite modern. We went around to the Japanese shopping section and found that one could get there almost anything wanted. Mr. Venable bought a good many instruments for experiments in chemistry, and found a place where he could get almost anything of this kind. There were quite large book stores, up-to-date shoe stores, dry goods stores, etc., and one could almost believe that he was in a city at home till he looked up at the one-story buildings. It was then about ten at night and still the street was crowded.

The next day Mr. Eversole and I went to see some of the schools. The Presbyterians (North) have a large, three-story academy for boys. They have some beautiful weaving in their industrial department. We had an interesting visit to the Government Trade School (entirely for Koreans). There are about one hundred and seventy-five pupils, I believe. They make soap, furniture, implements of all kinds, a good grade of pottery, paper, and weave fine cloth, in all showing a great deal of skill as the director told us. The government has also a large agricultural school which we did not have time to see. Some of the most practical work that we saw was that being done in the German

Catholic school in Seoul. The boys make their own tools, and when they leave take them with them. It is surprising what they can make—saws, planes, chisels, etc., and with these hand-made tools they do some fine work. The Germans have only been here four years, but have done a lot of work in that time. All the furniture practically in their large monastery has been made by the Korean boys. They have a pretty garden, and are training their pupils in agriculture also.

One of the modern things about Seoul is the number of denominations with workers there. In this city there are the Presbyterians (North), the Methodists, both North and South, the British Evangelistic Mission, the Salvation Army, the English Church Mission, the Seventh Day Adventists, the Holiness people, Russelites, Roman Catholics, German Catholics, and others. The American Bible Society, the British and Foreign Bible Society, the Korean Religious Tract Society, the Oriental Missionary Society, and the Y. M. C. A. all have representatives there.

Some months ago going home from a visit to Kunsan, I had occasion to stop over for four hours at night in a little station between here and Kwangju. There being no foreigners there, and Japanese

inn accommodations not being of the best, I had decided to stay in the depot; but a Japanese gendarme, speaking some English, persuaded me to go to his quarters and stay with him, giving up his own cover to make me comfortable. Just before I was taken sick I sent him an English New Testament, intending to supplement this gift with a Japanese Testament as soon as I could get one. As we were on our way from Seoul, I stopped to give the latter to him. He had heard of my

illness and seemed very glad to see me, showing me in the course of our conversation the English Testament which was quite worn. He says he wants to become a Christian. A gentleman, if ever there was one; we ask your prayers that he may be led to Christ, and become a power for Him. We need your prayers very especially for the work among the Japanese here.

Kunsan, July 7, 1913.

EVANGELISTIC MEETINGS IN OUR JAPAN STATIONS

REV. CHAS. A. LOGAN.

DURING the past year I have had the unusual experience of being invited to preach in all the stations of our mission, where missionaries are residing. It has taken me out of the work in my own field for several weeks, but I feel that I have a conception of the position and work and needs of our mission field in Japan clearer than I have possessed before, and my conviction has been deepened that any man who will get the language can preach the Gospel to his heart's content, and the people will listen to him.

In some of these meetings, as at Takamatsu and Tokushima, I was associated with some visiting Japanese pastors, either speaking before or after them, and I was impressed with the suitability of the combination. I think I am not mistaken in saying that the message of the missionary will come nearer being the pure gospel of salvation as he has learned it from the Word; but the message of the Japanese brother will come nearer to the need of his hearers, and enable them to apply the Gospel to their own condition and hearts.

In other meetings, I was the only speaker, which also convinces me of the large opportunity there is in Japan for any man who wants to preach the gospel, and when these audiences continue to come night after night, it is convincing that the message of the missionary is intelligible and welcome. But more than

all, I attribute this to the grace of the Lord present with us. For in many of these meetings I was accompanied by a Japanese brother, who knows how to pray and to do personal work. This is one of the most hopeful signs now in all our evangelistic efforts, *v. z.*: That we have men working with us who know how to pray through, and to watch for the signs of the Spirit's leading, and then follow it up. And because the Lord was with us, in all these places there were those who called on the name of the Lord and were saved, or gave in their names as enquirers to be instructed for baptism.

I will not try to give the particular features of each one of these meetings; but there are some very salient ones that especially impressed me, and these I will mention.

Mr. Munroe continues to be one of the leaders among Sunday school workers in Japan. In addition to editing the International Sunday School leaflets that go into hundreds of schools in Japan, he is continually devising new methods of interesting the scholars, and then passes those that have proved successful on to others.

Sometimes we are asked if Japanese Christians observe the Sabbath. One need only visit Mr. Mellwaine's group of Christians in Asahi-mura to get a favorable answer. Some of them have the martyr spirit. I would not say that all the



Iuen-Bashi, Tokushima.

churches stress the Sabbath-observance question as earnestly as they do, but they are realizing that Christians who do not observe the Sabbath cannot build up a strong church.

The meetings in Miss Dowd's school were

greatly blessed, and we felt that every one of these fifty girls had become the Lord's. The spirit of confession was poured out upon them, and repentance and faith given unto them.

I think any pastor would covet Mr.



Cherry blossoms in the park at Tokushima.

Hassell's work, if he could see the thirty or more students who come to him for Bible instruction at his home, and then see the simplicity with which he leads them into a life of prayer. The work among the women of Takamatsu has also been greatly encouraged since Miss Atkinson has been sent over there.

We felt that we had suffered a great loss when Miss Patton was removed from Tokushima to Okazaki, but to go there, and to see the church looking bright and new, and to see the way in which the pas-

the nice building that Mr. Buchanan is now building with their offering. He is having no easy task either, for he has to watch the workmen constantly to see that they tie every tile on the roof, like they ought to, without being watched. But they do not know God, so cannot be trusted. Miss Thompson and Miss Kirtland will be delighted when they get into their new buildings. In the meantime, they are living in a Japanese house.

The soil prepared in these girls' hearts by the daily study of the Word is quite



Ninami-Hama, Tokushima.

tor of the church and the Bible women, are getting a hold on this fast-hold of Buddhism, we could not but feel that the will of the Lord had been done. Such a work of grace was manifest in this place, that I left my praying brother here for ten days to follow up the work, and he was used to lead quite a number to the Lord.

I wish that the children who contributed so liberally two years ago for the Kinjo Girls' School in Nagoya could see

different from the fallow, hard, sun-baked, thorn-covered stuff that I am accustomed to working in, and I am sure that the harvest will be much greater.

The Christians in Toyohashi have been greatly encouraged since Mr. and Mrs. Cumming have gone there, built a new home and a pretty little church, for which they had been working ever since Mr. Hope's day there. One of our graduates from the Kobe School is pastor there, and the work is making progress.



Wisteria in the park at Tokushima.

There is no doubt about it. Japan can be won for Christ, if we will put a sufficient force in here to do it; but it is rather too much to expect thirty-one missionaries to evangelize 3,750,000 people. However, we have a feeling in our bones that this will not last long. Now that

Korea has gotten its quota of missionaries, and Africa has had such a boost, we believe that our time of blessing is speedily approaching, and blessed will every one be that blesses us in the name of the Lord.

Tokushima, Japan, July 2, 1913.



Harbor at Tokushima.

A CHINESE WIFE

[The article published below, taken from the *North China Herald*, throws an interesting light upon a phase of high life in China generally supposed to be non-existent, and which is probably very rarely to be found. It is to be remembered, however, that the Chinese are a highly civilized people, possessing the same human nature that is found in the West, and that here and there bright spots are to be found in their social and domestic life, shining "Like good deeds in a naughty world." It is well for us to know such things as are revealed concerning these occasional bright spots that flicker here and there in the dark places of the earth, which, ordinarily, even in the case of those who stand highest in the social scale, are full of the habitations of cruelty. From this point of view we think the extracts from "A Chinese Lady's Love Letters," given in the article referred to will not be deemed out of place in a missionary magazine.—EDITOR.]

A CHINESE Lady's Love Letters" is the title of a delightful and enlightening article by Mrs. Clayton Sedgwick Cooper in the "Pall-mall Magazine." The letters were shown to her by their recipient, many years after they were written. Kwei-Li, the wife of a very high Chinese official, wrote them to her husband when he accompanied his master, Prince Chung, on his trip around the world. "Within the beautiful ancestral home of her husband, high on the mountainside outside of the city of Soochow, she lived the quiet, sequestered life of the high-class Chinese woman, attending to the household duties, which are not light in these patriarchal homes, where an incredible number of people live under the same roof-tree. The sons bring their wives to their father's house instead of establishing separate homes for themselves, and they are all under the watchful eye of the mother, who can make a prison or a palace for her daughters-in-law."

THE KEYS OF THE HOUSEHOLD.

"Each one of the e strokes will come to thee bearing my message," writes the Chinese wife. "Thou wilt not tear the covering roughly, as thou didst those great

official letters; nor wilt thou crush the papers roughly in thy hand, because it is the written word of Kwei-Li, who sends with each stroke of her brush a part of her heart. * * *

"I think thine honorable mother has passed me the keys of the household to take my mind away from my loss. She says a heart that is busy cannot mourn, and my days are full of duties. I arise in the morning early, and after seeing that my hair is tidy I take a cup of tea to the aged one and make my obeisance; then I place the rice and water in their dishes before the god of the kitchen and light a tiny stick of incense for his altar, so that our day may begin auspiciously. After the morning meal I consult with the cook and steward. The vegetables must be regarded carefully and the fish inspected.

"I carry the great keys and feel much pride when I open the door of the store-room. Why, I do not know, unless it is because of the realization that I am the head of this large house. If the servants or their children are ill, they come to me instead of to thine honorable mother, as in former times. I settle all difficulties, unless they be too rare or heavy for one of my mind and experience."

"AND WE MUST LISTEN."

An approaching wedding in the household is as exciting to Kwei-Li as to any European. In her fourth letter she writes of the fiancee of her husband's brother:

"Many tales have been brought us of her great beauty, and we hear she has much education. Thine august mother is much disturbed over the latter, as she says, and justly, too, that over-learning is not good for women. It is not meet to give them books in which to store their embroidery silks. But I—I am secretly delighted, and Mah-Li, thy sister, is transported with joy. I think within our hearts, although we would not even whisper it to the night-wind, we are glad that there will be three instead of two to bear

the burden of the discourses of thine honorable mother. Not that she talks too much, thou understandest, nor that her speech is not stored of wisdom, but—she talks and we must listen.”

The wedding over, the young bride becomes a favorite with Kwei-Li. “To me she is the light of this old palace. She is the true spirit of laughter, and when the happy laugh the gods rejoice. She is continually in disgrace with thine honorable mother, and now the elder one has decided that both she and Mah-Li, thy sister, shall learn a text from the sage Confucius each day for penance.

RITUAL OF THE TOILET.

In “the morning she seats herself before her mirror, and two maids attend her, one to hold the great brass bowl of water, the other to hand her the implements of her toilet. While the face is warm she covers it with honey mixed with perfume, and applies the rice-powder until her face is as white as the rice itself. Then the cheeks are rouged, the touch of red is placed upon the lower lip, the eyebrows are shaped like the true willow-leaf, and the hair is dressed.

“Her hair is wonderful (but I say within my heart, not so long nor so thick as mine), and she adorns it with many jewels of jade and pearls. Over her soft clothing of fine linen she draws the rich embroidered robes of silk and satin. Then her jewels, earrings, beads, bracelets, rings, the tiny mirror in the embroidered case, the bag with its rouge and powder fastened to her side by long red tassels. When all things are in place she rises, a

being glorified, a thing of beauty from her glossy hair to the toe of her tiny embroidered shoe. I watch her with a little envy, because when thou wast here I did the same. Now that my husband is away it is not meet that I make myself too seemly for other eyes.”

A CHERISHED RIGHT.

The servant question has terrors in China which Europe is spared. One day Kwei-Li had to discharge the new wife's nurse—for scandal-mongering.

“The servant went away, but she claimed her servant's right of reviling us within our gate. She lay beneath an outer archway for three long hours and called down curses upon the Liu family. One could not get away from the sound of the enumeration of the faults and vices of your illustrious ancestors even behind closed doors. She went back to the dynasty of Ming and brought forth from his grave each poor man and woman and told us of—not their virtues.

“But thine honorable mother! Art thou not glad that thou art in a far-off country? She went from courtyard to courtyard, and for a time I fully expected she would send to the yamen for the soldiers: then she realized the woman was within her right and so restrained herself. It nearly caused her death, for thou knowest thine honorable mother has not long practiced the virtue of restraint, especially of the tongue.”

Fragrant of love and duty and gentleness are all these letters of a Chinese lady. —*North China Herald.*

CONCERNING MOSLEM PRAYERS

A STRIKING illustration of the spiritual barrenness of Moham-medanism is given in *Die Christliche Orient*. Some weeks ago a Moslem brought his sick son from the *vilayet* of Bitlis to Dr. Vischer of the German hospital. The lad had a sick knee. This is usually serious, for if it heals in a bent

posture, it may not be straightened, or if stretched be bent only with difficulty. The sick boy was examined. The knee proved to be attacked by tuberculosis. It had already stiffened and was so bent that the boy could not walk on it, but was obliged to use crutches. The doctor proposed an operation, so that even if the leg

could not ultimately be bent it might be serviceable for walking. The father turned pale. "What good will it do the boy if he cannot bend or stretch it? He would then be unable to pray all his life? It were better that he die."

The Moslem patient, continues the writer, is far more sadly situated than the Christian. As soon as he is in bed he is unable to go through his prayers, for these demand that his face, hands and feet be first washed. Then he must be able to stand, but this is impossible for a man with a fractured leg. He must touch the ground with his forehead, bend-

ing his knees in a way which many patients are unable to do. The sick Moslem, therefore, is shut out from prayer. We can understand, then, why a pious Mohammedan father would rather see his son dead than incapacitated from that prayer in which many Moslems find their comfort and satisfaction.

The converted Moslem *mollah*, Mr. Avetarianian, affirms that he knows of no prayer among Moslems apart from bodily movements. A prayer of the heart alone is not known to them. That is one of the saddest features in this religion.—*Record of Christian Work.*

THREE GREAT THOUGHTS OF ASIA

REV. JAMES S. GALE, D. D.,

Missionary in Korea, Associate Editor of "The Bible Magazine for Korea.

THREE thoughts engraven deeply on the soul of East Asia have outlived two thousand years and more. Signs and wonders, invisible and manifest, have borne witness to their existence. Countless processions of humanity have caught eagerly at their welcome voice. The overwhelming vote of the majority has for all this time been on their side declaring that they are so. They move on still and sweep all other convictions before them. Asia, with its burden of sin and departure from the Way, has never forgotten these three. The child drinks them in unconsciously from its earliest awakening; the man and woman in middle life talk of them, dream of them, sing of them; the old and feeble plant their hopes and stake their eternities on their reality.

One of these three comes from distant India, one from mid-China, and one from the borderland of the Yellow Sea. Entirely separate in origin, and disassociated in method of propaganda, they meet to-day and go hand in hand in the palace, in the temple, and in the hut of the poorest peasant. Could the reader guess what they were if he were shown a mass of sweaty, toiling Orientals? Could he tell better should he see into the shaded re-

cesses of the woman's world? Or if not there, by a glance at the highly dressed overlord with the pride of long centuries implanted on his face? I ween not.

As I said the first thought comes winging its way from India, saying: "Give up, Give up, Give up!" In loss, in failure, in self-renunciation, in weariness, in hunger, in watchings, in fastings, in labor, and sorrow is the all in all to be obtained. Gautama turned his back upon a throne, upon a beautiful queen, and a queen's son of which he was the father, on a world of ease, and marched out into nothingness and won all, planting Asia with the temples of his gods, of whom he sits chief, and summoning into his train five hundred millions of living mortals. The keynote of his teaching was "In giving up I win." In casting away, my own comes to me.

As the evidence bearing on Gautama's life is dim and uncertain, and as the thought here recorded shows no very clear record before the end of the first century of the Christian era, men like Dr. Timothy Richard, an unquestioned authority, hold that this first thought came directly, not from Buddhistic sources, but from Christ and His apostles across the arid tracts of Arabia, Turkistan, India, Tibet,

and China. Wherever it came from, it is here, and the missionary meets it and says: "Yes, in yielding all to God we win all. Give up; give up self, sin, ambition, position, conclusion, conviction; place them all at His feet and the universe will circle round to do your bidding."

The second thought, so helpful and restful to the poor and pain burdened of the East, comes from Noja, the Old Philosopher, the founder of the Taoists, whose chief work has been translated by Professor Giles, of Cambridge University. Noja drops such sayings as these which couple him with number one: "He who rules, ruins; he, who holds by power loses." He said many things about the way, what he called the eternal way. From his somewhat meager announcements the second thought was developed more fully by his disciples. His school has created for the Oriental peoples an eternal life and a beautiful world on high, a home of the genii, the region of the blessed where all the longings of earth are satisfied. The Queen Mother, Sowang, is there to welcome all pilgrims. Dr. Richard says: "In one of the Chinese histories it is stated that about the beginning of the Christian era a rumor spread that the Queen Mother was about to come down from heaven to visit the Kwunloon mountains. The people of northeastern China rose like a swarm of bees and fled westward, leaving their crops standing in the field." More than earth to them and all its gain was this vision of heaven and the Mother Queen.

The other day, in an old Korean book, the writer read that a good woman of earth, called Kwaksee, had prayed for a child, when one night in a vision there came to her a little girl from heaven, an angel, who said: "I am a daughter of the Divine Mother, Sowang, who lives in the blissful heights of Kwunloon. I was sent by her to make an offering of peach fruit to God. When on the way I met the Star Venus, and we talked for a little, causing me to be later at the offering than the time appointed. For this failure I am exiled to earth. Have pity on me.

please, have pity." We are told that her prayer was heard, that she became the little daughter born of Kwaksee, and by a life of exceptional faithfulness won back the inheritance that she had lost. Disobedience shut her out of the beautiful world of the blissful, and perfect righteousness alone could restore it. This second thought says, and repeats, and reiterates the story that there is a beautiful world, just beyond us, whose door stands ajar for all the dusky millions of Asia. The missionary can add his statement, more clear and definite than they have ever known, of the way to these happy regions, whose beauty eye hath not seen, whose story ear hath not heard, and whose lovely picture hath not entered the heart of man. He can assure them that there is a world of satisfaction, a paradise where there is no sin, no sorrow, no suffering, where old age is gone, and where eternal youth reigns, where the children are all angelic beings and the grown-ups are like gods.

The third thought comes from Confucius, though it is older than Confucius. It is set forth and defined by the Five Relationships: Duty to my sovereign, duty to my father, duty to my wife, duty to my brother, duty to my friend. These five indicate the requirements on the part of the Far Asian ere he can be regarded a "superior man." A half mile to the east of the city of Songdo there is to be seen to-day a marble bridge with one portion fenced off by huge blocks of stone from the trampling feet of the passers. Crowds that go by look down with reverence into this fenced enclosure at what they call blood stains on the marble slab. Cheung Mongjoo, a great teacher and literati, died there in 1392 in behalf of an effete dynasty and a worthless king. Still he was his king, and that was all Cheung cared to know. In his writings occurs this sentence: "Though this body die, and die, a hundred times, and die: and though my white bones crumble into dust, and my soul be dissipated into nothingness, let not true devotion change an atom toward my sovereign lord the king."

The Five Relationships have overlooked God, and so the devotion to the father makes an effort to fill up the yawning chasm. Children have been faithful to parents even to the severing of finger joints in order to provide drops of life's elixir for the dying. Some have worn down their bodies to a shadow in daily prostrations at the ancestral tomb, and have had their praises sounded through the ages as has had Francis of Assisi. Also the wife, faithful ever to her one husband, has left little shrines of devotion dotting the land. So it is with brother to brother and friend to friend. The missionary messenger, with his Bible in hand, comes gratefully in to say: "This is my message, too, service for others, but I have seven relations instead of five. All of yours are included in mine

and I have two more, namely: Service to God, and service to the unknown stranger."

We mark these three great thoughts that have come down to us through the ages, two thousand years and more, outliving the fall of dynasties, the tidal waves of the barbarian, and the persistent and unceasing changes of the day. Buddhism says: "Lay down self"; Taoism says: "Live forever"; Confucianism says: "Serve those at hand." We might read it: Give up; look up; bind up. Or again: Earth is nothing; heaven is everything; life is for others. The missionary can surely couple his Word onto these longings of the soul and say: These are true, and now I introduce you to a present Saviour, God who is on hand to help us realize them.—*The Bible Magazine.*

DO YOU KNOW ?

1. Why Korea is nearly evangelized?
2. What Christian converts in Korea are taught?
3. What happened in the prison cell during the "Conspiracy persecution"?
4. The reflex influence of foreign missions?
5. Some ideals in co-operative action?

6. What progress has been made in the work at Lin-bin?
7. What missionary has been honored by the degree of "D. D."?
8. What one Bible class is doing for China?
9. Where are we expecting thirty-one missionaries to evangelize 3,750,000 people?

SENIOR PROGRAM FOR OCTOBER, 1913

Arranged by MISS MARGARET MCNEILLY.

Topic—KOREA.

Hymn—"Onward, Christian Soldiers."

Scripture Reading—Isalah 53.

Prayer—For the Christians in prison in Korea.

For the preached Word.

For the new missionaries.

For a strong faith to withstand persecution.

For an outpouring of the Holy Spirit.

Hymn—God moves in a mysterious way, etc.

Minutes.

Roll Call—Answer with a verse of Scripture that is in ROMANS.

Business.

Chain of Prayer.

Solo—Selected.

Topical—My Country—Korea.

Korean Giving.

Wonder Stories from Korea.

Reading—Over Against the Treasury.

Close with the Mizpah Benediction.

SUGGESTIONS.

It is hoped that by the October meeting the Korean Christians confined in prison will be acquitted; in such case let there be a prayer of thanksgiving.

Use the editorial, "The Monthly Topic," freely.

Give the Wonder Stories out in time for each one to be familiar enough with her story to tell it to the society. These stories read like "fairy tales."

Do not forget that October is the month set aside for the full collection for Foreign Missions. Pray earnestly, and give largely.

Ill's Well

The day is ended. Ere I sink to sleep,
 My weary spirit seeks repose in
 Thine,
 Father, forgive my trespasses and keep
 This little life of mine.
 With loving-kindness curtain Thou
 my bed,
 And cool in rest my burning pil-
 grim-feet;

Thy pardon be the pillow for my head;
 So shall my sleep be sweet.
 At peace with all the world, dear
 Lord, and Thee,
 No fears my soul's unwavering faith
 can shake;
 All's well, whichever side the grave
 for me
 The morning light may break.

HARRIET McEWEN KIMBALL, in the *Living Church*

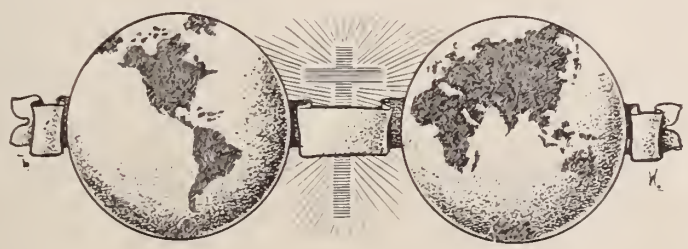
TREASURER'S REPORT OF FOREIGN MISSIONS

AUGUST, 1913

Current Fund	\$11,260 95	
Debt Fund	32 86	
Legacies	1,005 51	
New Missionaries Outfit, etc.,	184 00	
		\$12,483 32
Literature	61 37	
Graybill School (Children's Day)	314 78	
Annuity Fund	300 00	
Kiangyin Hospital	4,586 33	
		5,262 48
		\$17,745 80
Receipts August, 1912		\$22,032 49
Total Receipts Children's Day to date	\$6,628 74	

EDWIN F. WILLIS, *Treasurer.*

Nashville, Tenn. September 1, 1913.





THE CHILDREN OF KOREA

THE Korean baby comes more frequently to a very poor home, where probably many have come before, and the scanty supply of rice and dried fish is not enough to satisfy the hungry mouths. If the baby be a boy, there is much rejoicing, and the father receives with happy smiles the congratulations of his friends. Beyond the fact that Korean parents love their children and are especially proud of a son, there is a reason for their joy at his birth, for upon the son devolves the duty of ancestral worship and sacrifice at the tomb of his dead ancestors.

If the new arrival be a girl, disappointment is written on every face, and there is as little said about her advent as possible. O yes, the baby is pretty and her eyes are bright and round, and her hair black and straight; but—she is a girl. And should this same girl happen to be the youngest of the family, she will have no name, perhaps, but simply be designated as “little baby”; or if she is the oldest, she will be known as “big baby”; or should she come between, as “middle baby.”

Little girls seldom have a real name; but sometimes, if they are pretty and attractive and their parents fear the baneful influence of evil spirits, a girl will be called “pig” or “dog” or some other animal in order to deceive the spirits; for the gods the Koreans worship are not supposed to know the difference between a beast and a dear little brown-faced, bright-eyed girl.

Our Korean little one has no cradle in

which to rock, nor carriage in which to ride; but O how cozily she nestles on her mother's back, tied securely with a strip of cotton and covered with her mother's apron! Baby goes to church this way; and if she cries, mother walks her about with a swaying motion, gives her a raw turnip or a cold potato to nibble on, and very soon she is fast asleep. The quilt is spread, baby is laid on the floor, and mother sits down to listen to the sermon. Yes, it all occurs in church, and while the preacher is talking too; but—bless you!—nobody minds, because we are used to it. Baby goes to school too on little sister's back, and sometimes the difference in size is so small that one finds it difficult to tell baby from nurse.

Custom in Korea differs from that in America. Little girls are not supposed to need an education there, and among the poor coolie classes will be found many boys as well who are not sent to school and who do not even learn to read the easy Korean characters. You can always find boys' schools in the cities and often in the smaller villages. Taught usually by older men, they learn nothing about geography, history, or arithmetic, but confine themselves to the study of Chinese characters and Confucian classics. The pupil sits on the floor with his book before him, and from early morning till sundown sings the characters, reading from right to left down the page.

Wherever there is a group of Christians, and often before a church is established, you will find a Christian school with a Christian teacher where the children of

the church are educated and, in addition to Chinese, are taught geography, arithmetic, history, and the Bible. At every mission station a girls' school is estab-



Korean Girl, Kunsan, Miss Kestler's Pupil.

lished; and while the sexes are divided and each school conducted independently, the girls are given equal opportunity with their brothers. The mothers must be bribed and coaxed to send their daughters to school, for who ever before heard of such a thing as a girl in Korea being educated?

Opportunity for teaching the Korean girl covers but a few years at best, for she is often married at the age of thirteen or fourteen, and is sometimes taken from school at a still earlier age and sent to

her future mother-in-law's home to learn the art of housekeeping, incidentally the while doing the drudgery of the family. Her childhood days, with their freedom and joy, are ended, and she becomes a woman, with all of a woman's cares and sorrows and labors, but with few of her privileges and little of her happiness.

But the gospel of Jesus Christ is entering the homes and permeating the lives of the simple-hearted, lovable people and making a new era of joy and of peace for the women, the childr n, and the home.—*The Missionary.*



Eugene Bell, Jr., of Kwangju. Dressed in Korean Costume.

WHAT LITTLE KOREANS SEE IN THE MOON

MRS. ADA HAMILTON CLARK.

WHILE studying with my teacher I learned what the Korean children see in the moon, so I can tell you. I suppose for many years American children have looked at the silver ball in the sky and have thought they saw a man's face with laughing eyes, a little snub nose, and a mouth stretched from ear to ear.

Until I grew up I had thought that was all you could see in the moon, but

one day a friend asked me if I had ever seen the lady in the moon. Of course, I said "no," with much surprise and immediately began to wish the moon would make her appearance so I could find the lady. I had to look many nights, and long at a time, before I succeeded in finding the face; I had so long been seeing the man's big round one that I could see nothing else. My perseverance was rewarded and I at last found her. She



An Easter Egg Hunt at the Home of Mrs. Daniel, Chunju, Korea.
From Left to Right.—Nelson and Frank Daniel, Carey and Ella Reynolds and Marion Daniel.

is very beautiful, but can only be seen well when the moon is full.

The scientist will tell you that when you look at the moon you really see the mountains on its surface and the shadows made by them, which may be all very well for "grown ups," but I think it is a great deal more fun to see what American and Korean children see.

These Eastern people have ideas so different from ours that we can scarcely understand them—so in this case their imagination shows them a very different picture from the one we see.

They say that there is a pine tree with branches outstretched to make a shady, comfortable place for a wise old rabbit and his drug store. Any moonlight night he can be seen jumping up and down crushing his medicine with a big wooden pestle. The Korean doctor is a very ignorant person and it makes us sorry indeed to see the sad results of this ignorance. Many of the Korean babies die from lack of care and proper treatment. One poor mother was on the point of taking home a centipede to make into medicine for her sick baby when she was stopped by one of the missionaries.

FOR CHRIST'S SAKE

It is the mites that make the millions. The dear little girl, who wrote the letter below, sent to Dr. Chester first 50 cents then \$1.00 for Foreign Missions. This money she had herself saved. She has the real missionary spirit, having learned thus early to share her blessings with those less fortunate; to help to send God's word to those who know Him not.

Mrs. Erickson has told us that for 50 cents a missionary in Japan can make a trip to the country and distribute tracts, and then preach at the hotel at night, where many will come to listen, so you see our \$1.50 will pay for three such trips. Mrs. Erickson also tells us that 10 cents will rent a room where crowds of children coming home from school, will stop to hear the "old, old story" that is so new to these little children. Our \$1.50 will rent this room fifteen times. We cannot count the good this little girl has done for Christ's sake. "A little child shall lead them."

"STONELYHURST CAMDEN MANSE,"

AUGUST 8, 1913.

Dear Dr. Chester:

I am only five years old and I cannot

write by myself, so my grandmother holds my hand for me to tell you that I thank you *so much* for your very beautiful letter, and I will keep it all my life; and I thank you for the little tracts you sent me about the "Candy Baby" and the little true story about the "Congo Boy." I *love Jesus so much* that I want these poor heathen children to know about Him, too, so I send you another dollar that I saved up for them, because my grandmother forgot to send it with the fifty cents.

I pray for you.

Your little friend,

ANNIE CURTIS BENTON.

P. S.—Don't take the trouble to answer this, because I *know* you have *too much* to do, and I don't want to make you *tired* for me.

BEING A BOY WITH THE BOYS AT TEX-MEX

REV. J. W. SKINNER, D. D.

[This delightful letter from Dr. Skinner, perhaps all the more delightful because not intended for publication, will give our Juniors a glimpse into the real wear and tear and fight that is going on so bravely at the Texas Mexican Industrial Institute.—EDITOR.]

EIGHT of our boys are spending their summer on the school farm. I set apart an acre of cotton for each of these; furnish seed, mules, plows, etc., they do all the work and get the returns. Besides, they study two hours a day with me. When not busy on their acre, they work on the farm for the school. Two weeks of solid work in the aggregate will care for their acre. If they can make about \$30 each, that will clothe them and buy their books for next year.

A friend gave us a silo, and we have been busy erecting this, caring for the crops and our little herd of cattle, and putting things in shape for the opening of school in September. Because of the boll weevil our cotton crop is almost a total failure, but the forage crop is good, and as our silo holds 175 tons we hope to regain some of our cotton loss by feeding a little bunch of young cattle. We are securing the nucleus of a good daily herd, and are now milking sixteen cows, acquired by gifts and

purchase. We hope to build the herd up to forty or fifty, and double their efficiency. If we can secure machinery enough for a little creamery of our own, we can put Tex-Mex, in position to pay its own grocery bill at least.

We are hoping that interested friends can be found in sufficient numbers to send us \$100 each for scholarships to carry the school through the coming year.

The Mexican storm centre is now directly south of us, about seventy-five or eighty miles, and the poor Mexicans are crossing into Texas by the hundreds daily. They carry all their worldly goods on their backs, and as soon as the fear gets out of their eyes are as light-hearted and care free as the birds in the bush. Poor, undeveloped, wronged, grown-up children. With no past that can be written, and no future to inspire.

This work of an industrial training looms bigger and bigger as the condition of the people takes sharper outline. They are sufficiently religious by temperament and training as they understand religion. How to live a Christian life—build a Christian character with a moral backbone, surround a Christian home with the ne-



Branding cattle in the West.

cessities and comforts of Christian appointments; this they know not, and to teach this is the task of the Texas-Mexican Industrial Institute.

I wish you would come and see us just as we are now. I would say "in knee pants," only that would be too dignified and dressed up to be strictly and correctly true. But come and see us at this stage, sprawling around. No photo gives the proper perspective, and descriptive words are flat and formless. We are not always going to be like this. Some day we are going to begin to get "grewed up," and

prim and proper, and hide away our blue shirt and overalls—and—half the fun and zest of being a Tex.-Mex. will be gone! Better come—Mrs. Skinner will let you camp on the back porch up stairs, or in the guest room furnished by the Corpus Christi ladies. But come and see the beginning made on the 150 acres cleared, and the task before us in the 550 acres of brush. Remember that there are no latch strings on the Tex.-Mex. doors, for they are as open as the doors of heaven, night and day.

Kingsville, Texas.

WHY ARE WE HERE?

REV. WAYLAND HOYT.

What are we here for, you and I,
As the long and wonderful days go by?
Each one stretching to us a hand,
Filled with privilege high and grand,
Born of a meaning our lives must be;
God has a purpose for you and me.

We are here you and I, to pass along
Blossoms of kindness and gladness and song.
To give of our joy a sacred cup,
That the hearts around us may be brimmed up,
And to give the struggling, where'er we stand,
The comfort and strength of a helping hand.

AN INDIAN SUNDAY SCHOOL CONVENTION

MRS. R. M. FIREBAUGH.

WE HAVE just returned from a very delightful trip to Good Springs, a full blood Indian church in Choctaw county. While there we attended a Sunday School Convention of the Western District of Indian Presbytery.

We took with us a small tent and some bedding, and camped out among the trees in the heart of the woods, for all Indian churches are situated in the woods, and the cabins and tents are all around them. We never think of taking food with us, for long ago we learned to enjoy "Banaha," "Pa-shoffer" and "Ta-fuller," which are like the widow's oil—they never give out.

The Sunday school at Good Springs church is doing excellent work, though they are very much handicapped by not being able to use the Sunday school literature. This year the senior and junior classes are studying the Book of Acts.



Our youngest Indian missionary. Robert McElwee Firebaugh, Jr., age eight weeks.

It is a real inspiration to one to know He is a full blood Indian, and is just bubbling over with energy and enthusiasm. His motto as Superintendent is "Work and Pray," and I believe he lives it out in his daily life.

Our eyes were filled with tears when one of the elders, Mr. Solomon Belvin, rose to talk about his class of "little tots." He said no one wanted to teach them, so he took them through pity, though he knew he could teach them very poorly; but he was willing to do the best he could until some one else offered his or her services. This noble teacher is doing

an excellent work with this class. He teaches them many other good things besides the Sunday school lessons, and is always glad to get pretty Bible pictures to illustrate the Bible stories. Perhaps some little boy or girl can send him a nice collection. If so, forward them to my address, and I will see that he gets them. These little folks do not understand the English, so it is very hard for a white teacher to teach them.

Pray that these officers and teachers may have the light and knowledge of our Lord Jesus Christ and that they may be faithful in prayer and service.

Bennington, Okla.

OCTOBER PROGRAMS FOR JUNIORS— FOREIGN AND HOME

Topic—KOREA.

"Him that cometh to me I will in no wise cast out."

Song—"Precious Jewels."

Scripture Reading—Psalm 19.

Prayer—For the Korean children that they may receive the Light.

Song—"That Sweet Story."

Minutes.

Roll Call.

Business.

- Questions—
1. How do the Korean children look?
 2. Describe their dress.
 3. How is the hair arranged?
 4. What about their schools?
 5. How can one tell where there is a school?
 6. How do the children amuse themselves?
 7. What are some of their games?
 8. Are the Koreans rich?
 9. How are Korean children taught to regard their parents?
 10. What can we do for them?

Song—Selected.

Recitation—"Help Somebody."

Story—"The Happiest Girl in Korea."

Reading—"Happier Times for Children of Korea."

Prayer—For the sick and suffering in Korea, closing with the Lord's Prayer in concert.

SUGGESTIONS.

The children could recite the 19th Psalm in concert, then let the Leader ask questions on each verse to bring out the meaning. Let the text be put on the blackboard and read in concert.

Ask the children to offer sentence prayers for the Christian fathers in Korea who are detained in prison.

If some of the older members of the Society are good "story tellers," let one tell the story of the "Happiest Girl in Korea."

Remember the October collection. Every penny is needed to keep our work going.

CLAIMING THE WEST FOR CHRIST.

A HOME MISSION PROGRAM FOR JUNIORS.

GUARDS OF THE HOMELAND.

Air—"Blessed Assurance."

Guards of the homeland, come we to-day;
Come with our young hearts joyous and gay;
Come for the love of Jesus, our King;
Come for the help that young hands may bring.

Children of sorrow, gladness we bring;
Songs in the darkness, bravely we sing;
Gifts for the Giver, bring at Thy call,
Jesus, our Saviour, Lord over all.

CHORUS:

Guards of the homeland, loyal and true;
Blessed work waiting for us to do;
Ready for orders, standing by you—
Friends of the homeland, loyal and true.

Hymn—"Stand up, Stand up, for Jesus."

Prayer—That, as young people, we may do our part, with God's help, to make Him known.

Transaction of Business, promptly.

The Promised Blessing on the Word—Isaiah 35

Hymn—"The Light of the World is Jesus."

Where Boys are Helping Themselves.

Recitation—"Why Are We Here?"

A Unique Sunday-School Convention.

Song—"Guards of the Homeland."

*The Heroism of Asking Glad the Wilderness.

Sentence Prayers—For a great blessing upon the work of the men and women who are giving themselves, that the West may blossom in gladness and righteousness; and that each one may have a share in holding our country for Christ.

* While acquaintance with all the articles in the Home Mission Department will assist the Leader in preparing the little closing talk, the Bible Reading, with "Home Missions—A World Wide Survey" and "The New Heroism" will be especially helpful. This should be a very tender and impressive talk upon the responsibility of each one to be worthy of the blessings that our God has given us, and to pass on to others our dearly-bought Christian heritage.

REV. S. M. ERICKSON

THIS is Rev. S. M. Erickson, of Takamatsu, Japan. Mr. Erickson has the reputation of "making good" with our young people "at sight." The young people hear him gladly and are always intensely interested in what he has to tell them of the work in Japan.

While in Nashville last spring, he spoke at Glen Leven Church. A mother in the congregation asked her little girl when she went home who preached that morning. Her answer was, "I don't know who the man was, but he had a sunbeam face."

At other places where Mr. Erickson has visited, the young people have besieged him for a photograph. Not being able to supply them all, he has consented to let us present a likeness for their benefit in the Junior Department.



Rev. S. M. Erickson, whom the children have dubbed "The Man with the Sunbeam Face."

A mountain teacher reports this: "I asked two boys—really young men they are—'What is a volcano?' One replied, 'It is an animal,' and the other one said, 'No, it is a fish of some kind.'"

"How beautiful is youth! * * *
All possibilities are in its hands;
No danger daunts it, and no foe withstands:
In its sublime audacity of faith,
'Be thou removed,' it to the mountain saith,
And with ambitious feet, secure and proud,
Ascends the ladder leaning on the cloud."

THE TIME OF HARVEST

In old time went our fathers forth
Beside far waters, casting
With open hand the bread of life,
Divine and everlasting,
They sowed in faith the precious seed,
And watered it with weeping;
But not for them the waving sheaves,
The song of happy reaping.

In other days our fathers went,
Their King's commission holding,
To Eastern lands, the embassy
Of Heavenly grace unfolding.
They spent their strength, they toiled, they
prayed
rough many a vigil lonely;
But entered not the Promised land
They saw in vision only.

And now—when doors that would not yield
For all their intercession,
Stand open wide, shall we, their sons,
Refuse to take possession?
The fields they watched with wistful eyes,
Few blades of increase finding,
Are golden now—shall we withhold
The cutting and the binding?

Shall we betray the trust they left,
Their fellowship disclaiming?
Dare we hold back with coward hearts,
Their noble armour shaming?
To Thy great harvest, Lord of Love,
O may Thy Spirit call us!
O lead us forth with mighty hand,
That no such doom befall us!

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

P. O. DRAWER 1686, ATLANTA, GA.

A WORLD-WIDE SURVEY

UNTIL within recent years the Church has had no proper conception of her Home Mission task, and consequently has applied herself but indifferently to its accomplishment. Her treatment of the subject has been largely provincial and comparatively narrow. Each country and denomination being a law unto itself, there was little attempt at solution of problems common to all, and no effort whatever at co-operation in Christian work.

It would be exceedingly difficult to determine whether this condition was the cause, or the sequence, of a lack of enlarged vision of the world-wide scope of the task. The effect, however, was the same, manifest in a lack of appreciation of its importance, both from the view point of thoroughly Christianizing the nation, and of its influence on the ultimate evangelization of the world.

Now the opinions of the thoughtful are undergoing a change. Home Mission Councils are enlarging the vision of the Church, and devising means for mutual advice and sympathetic co-operation. The Pan Presbyterian Alliance is focusing the eyes of Christendom on the necessity of expanding and strengthening the home base.

At the recent meeting of the Alliance in Aberdeen, Scotland, the Secretary of Home Missions of our Church was assigned the duty of preparing two papers: the substance of the one on "The Training of Home Missionaries," has already appeared in *THE MISSIONARY SURVEY*. The

other paper was "The Report on Home Missions of the Western Section of the Alliance." The Report of the Eastern Section was prepared by Dr. McPhail, of London. The two reports reveal much in common, and record substantially the same problems, more or less acute according to location and environment. It would be impossible, within the range of this article, to emphasize the points of difference. Suffice it to say that the acute problems of the Eastern Section are the slums of the overcrowded cities, the abject poverty of the lower classes, the lapsed masses, and the need of sustentation work. The peculiar problems of the Western Section are our unoccupied territory, the ever expanding Frontier, the incoming of increasing tides of Immigration, the decadent country church, the dependent classes, the backward mountaineers and degraded negroes, requiring both sustentation and evangelistic effort.

The following extract from the Report of the Western Section furnishes some information and statistics as to conditions, needs, etc.:

"The Presbyterian forces of North America are distributed into ten organizations, comprising nearly 3,000,000 communicants. Six of these embrace practically the bulk of the membership. The combined strength of the remaining four is not over 50,000. Nine of these branches are in the United States, while only one is in the Dominion of Canada, but it is extremely active and doing most efficient service. The population of the United States is now estimated at 95,000,000, while Canada has not less than 7,000,000, carrying the total beyond the 100,000,000 mark. The Protestant bodies

contain 23,000,000, while the Catholic number 13,000,000. It is an alarming fact that Anglo-Saxon North America contains at least 65,000,000 people not identified with any form of Christianity.

"Ministering to Human Need.—Presbyterianism must meet its denominational share of the responsibility of winning our country for Christ, and its Christian obligation of ministering to human need. Among the 65,000,000 non-churched in North America, there are perhaps 20,000,000 children to be taught in Sabbath schools, and trained for Christ and the Church; 9,000,000 Negroes, whose ethical standards must be elevated above mere emotional and nominal Christianity; 3,000,000 mountaineers to be reached in their isolation, and relieved in their destitution; 15,000,000 foreigners among us, and increasing at the rate of 1,000,000 a year, to be assimilated and evangelized, and perhaps 20,000,000 adults uncounted in any of these classes, without God, without Christ, and without hope, 'aliens from the Commonwealth of Israel and strangers to the Covenant of promise.'

"America the Key to the Situation.—If we cannot evangelize America, we cannot evangelize the world. America is undoubtedly the key to the situation as may be evidenced by several considerations: (1) The vast territory of North America, with its productive soil and increasing population, is a sufficient prophecy of the countless millions that will multiply beyond calculation. China proper could be placed in the United States beyond the Mississippi, and leave room for nearly all the Southern States. Japan could be accommodated in California, and leave room for one of the large central or middle states. If Texas were as densely populated as Rhode Island, it would contain 135,487,800. James Bryce, British Ambassador, asserts that by the close of the present century North America will contain one-half the civilized population of the

globe! Upon which side of the conflict will these vast populations count in the struggle of Christianity for the supremacy of the world? (2) The same consideration follows in view of the vast wealth of the United States. This is now estimated at \$135,000,000,000, almost equal to the combined wealth of England, France and Germany, the three richest nations of the globe. Dr. Josiah Strong calculates that by 1940, scarcely thirty years distant, the United States may possess one-half the wealth of the world. Upon which side of the conflict will this enormous wealth be arrayed in the evangelization of the world? If the Home Mission slogan is true, 'As goes America, so goes the world,' it follows inevitably that he who does most to evangelize America does most to evangelize the world.

"The Home Mission Council.—Nothing in the history of Home Missions has so greatly stimulated effort and strengthened the common cause as the organization, within the past few years, of the Home Mission Council. It is composed of all the larger Protestant Churches, comprising about thirty boards and agencies, representing nearly 17,000,000 communicants. It has conducted Neglected Field Surveys, to prevent the overlapping of forces, and the overlooking of the neglected. Its aim and purpose are co-operation instead of denominational rivalry. While that phase of the work is still in an inchoate state, it bids fair to bring all Christians closer together in fraternity, and to secure greater efficiency in the work. By far the most important and practical work accomplished by the Council was the inauguration and observance of Home Mission Week in November of 1912, which was very generally observed, and aroused great enthusiasm throughout the whole country; so much so that Home Mission Week will probably be made a permanent annual feature under the auspices of the Council."

HOME MISSIONS AT MONTREAT

THE GENERAL HOME MISSION CONFERENCE.

THERE is a rising tide of interest in the subject of missions at home. Nowhere was this more evident than at Montreat this summer. The program was a strong one, as presented by the Publicity Committee of the Executive Committee of Home Missions, under the direction of Rev. Homer McMillan, D. D., Secretary. From start to finish it attracted the attention of the people and was well attended.

If anything is to be noted among the

addresses, it is the "Home Mission Studies," conducted each morning by Prof. C. G. Crooks, of Central University. He took as his subject, "The Immigrant," and having made a close study of the subject, drove home the needs and the dangers of alien invasion of our land.

Time does not suffice to emphasize all the striking addresses of Home Mission week, but somethings are evident:

The Church is becoming convinced as it never has been that there remains much

land to be occupied. We are being driven from our snug opinion that all is well at home;

We are waking up to see that this is not a Christianized country by much;

We are getting some conception of the invasion of men of an alien religion and civilization, and from that are learning the cause of the lessening hold the old ideas of the Sabbath, the family and the Bible have on the nation.

Perhaps we are awakening to the dangers to our civilization, based as it has been on the spiritual rather than the material.

The influence of the Home Mission Conference at Montreat ought to be felt throughout our Church, and result in a larger number of devoted men and women giving themselves to this work, and a more liberal response in means to carry on this great enterprise.

A. A. L.

THE WOMEN'S CONFERENCE.

Reports having previously appeared in our church papers of this conference, we will with the wings of memory take a swift flight back, poising our pinions for just a minute over only one morning's session of those three full days—that devoted to Assembly's Home Missions.

After the opening exercises, the general chairman of the conference, Mrs. Edmund DeLong, of Lexington, Ky., turned the meeting over to the leadership of Miss Barbara E. Lambdin, representing the Executive Committee of Home Missions.

The devotional service by Mrs. W. B. Ramsay, of Hickory, N. C., "The Way of Triumph," fittingly introduced the vast and compelling Home Mission needs, as they were afterwards voiced by missionaries who are joyfully giving their lives that the Light of Life may shine in the dark and spiritually destitute places of our own land.

Miss Nellie M. Hall presented the general mountain work, with some reference to the Plumtree Boys' School, with which she is connected. Miss Estelle McIver brought a message from the Girls' Depart-

ment at Banner Elk, N. C., and Miss Mary Brown, of Appalaehia, Tenn., graphically depicted the great promise and need of the young people in all our sections.

Mrs. Womeldorf, of El Paso, Texas, and Mrs. W. L. Hickman, of Texarkana, Texas, transported their hearers in thought to our troubled Mexican border, where our Spanish-speaking people are calling so loudly for the help of the Protestant Christians of America, and our small force is but a tiny candle in a gloomy corner.

Miss Agnes Averyt brought the audience further up the Gulf Coast, and thence to Birmingham, where the Italians, the Poles, the Slovaks and other nationalities, twelve in all, are waiting for the true Gospel, the "Good News" from the lips of our little bands of workers at Ensley, Pratt City and Steel Mill Quarters.

This brief resume of only one session of the Women's Conference would be incomplete without mention of the stimulating study of the prayers of Paul in II Thessalonians, given by Dr. W. M. McPheters, of Columbia Seminary, at the early Bible hour, of which most of the ladies gladly availed themselves.

Such an assemblage of consecrated women, gathering each year at Montreat for a session of work and prayer together, is a potential force in the life and work of our Church.

MRS. WELLS'S MISSION STUDY COURSE.

Those who were at Montreat August 11th-20th carried home great help for the winter's work from the Mission Study Classes taught by Mrs. D. B. Wells, of Chicago.

In the Home Mission course the latest book, "New America," was used. Taking each chapter as the basis of a lesson, Mrs. Wells showed how our nation is in the process of becoming a part of the "Kingdom of our Lord, and of His Christ." America was settled at a time when the old world nations were fixed in their habits and ideals. God founded this nation in piety and independence, to work out His ends by a great "laboratory method," and for this work, now that our foundations

are well settled, He is sending us this great new foreign population, so that while we are citizens of the United States, with all our national ideals, we must have, too, the larger outlook of citizens of the Kingdom of God, and thus bring these new and often ignorant fellow-citizens into God's Kingdom.

Mrs. Wells also gave courses on Foreign Missions, with "The King's Business" as the text-book, and a daily Bible

study from the standpoint of our Christian life as a school life. There is room here to mention only the subjects: "Spiritual Growth," "Individual Training," "Growth through Death," "Honor Class," "The Diploma," "Post Graduate."

Both the large attendance and the unwavering attention in Mrs. Wells' classes demonstrated that a mission study class is about the most interesting and profitable thing any church or society can have.

“THE TRAINING OF HOME MISSIONARIES”

AN EXPLANATION

THE article under the above caption which appeared in *THE MISSIONARY SURVEY* for August, I fear is misleading and will be misunderstood. It was the substance of a paper which the Program Committee asked me to prepare for the Pan-Presbyterian Alliance at Aberdeen. In giving it to *THE SURVEY* I asked that it appear as "An Abstract of an Address at the Pan-Presbyterian Alliance." I do not know how the mistake of omitting this caption occurred.

Upon my return from Aberdeen, I was greatly mortified to find the abstract of this address in *THE SURVEY* without any explanation whatever. It had reference to the whole Presbyterian world, and different kinds of training schools were mentioned as types. Appearing as it did without explanation, the article gave the impression, perhaps, that it was dealing with our own institutions. If I had been writ-

ing for our own Church, I would have given credit for the splendid work in behalf of Home Missions done by our seminaries, but it was impossible to do so in a general paper which was limited to 1,500 words.

While our own seminaries are doing excellent work in a general way in training home missionaries, I am sure that any one of them will be more than pleased to have some generous friend of Home Missions endow a chair or found a scholarship along the line suggested in my paper prepared for the Pan-Presbyterian Alliance.

I sincerely trust that this explanation will serve to enable our readers to understand this article more clearly, and view the subject from the standpoint of a worldwide survey of the need and method of training home missionaries, and not make application to any specific institution

S. L. MORRIS.

THE NEW HEROISM

REV. ALBERT R. BOND.

THE desire for the heroic is a fundamental universal of life. From it have been created the ideal heroes of legend and myth, as from it have come the exaltation of the men of valor.

The value of national civilization may be determined from its heroic statues, for therein are ideal aspirations localized. The ages past have been resplendent with ex-

amples of heroism, and one could well afford to list the immortals who deserve honorable mention in the completion of the roster given in the eleventh chapter of Hebrews.

This article may not dwell upon the glory of those emblazoned names. It would gather attention to certain ones who have created the New Heroism, whose ambition



Where heroism is needed

is to preach the Gospel in virgin territory, and whose sufferings gain for them worthy places beside the heroes of more extended notice. The home missionary has brought into being a new heroism, in which deeds of consecration replace those of war, and in which the statesmanship of plans prepares the way for civic statesmanship of execution.

THE HEROISM OF THE PIONEER

The home missionary has been the pioneer of American civilization. The trail westward had not grown well beaten before he learned its hardships. The rude beginnings of life found his occasional ministries of preaching, marriage rites and funeral services, as he traveled from camp to camp or to village huts. Through his influence rough men learned the softening power of a holy affection. The little chapel was often numbered among the few buildings of the incipient city. One cannot read the story of the days of pioneer hardships without rejoicing to discover the home missionary at work to create ideals by which the future community would be directed.

The pioneer days have not been so long in the past that their story may not be recited by lips that formed part of their heraldry. I now recall the fact that a minister has recently returned westward and has settled near the parcel of ground on which, thirty years ago, he preached the pioneer message to the untamed sons of the forest.

It is the heroism of our fathers and elder brothers, together with their loyal

women, that stirs the blood with holy admiration. The days of fur and rifle excite the mind of the boy; the pioneer service of our home missionary has like power over us.

The pioneer work has not all been accomplished. The horizon of life has been pushed so rapidly toward the setting sun that the noise and stress of civilization have outstripped the silent forces of the Gospel, so that now there are many places that need the minister. Although the conditions of life have altered, the work is yet that of the pioneer, and demands the new heroism.

THE HEROISM OF THE LONELY.

By his very holy function the home missionary is called to endure the heroism of the lonely.

He is deprived of the fraternal exchange of hopes and ideas with his brethren of the ministry. He must work out his plans alone. Often he is the only minister within a radius of hundreds of miles.

He is as far separated from ministerial stimulus as one completely surrounded by heathendom. He rarely is able to attend a convention or association. His heart must often crave the fellowship of kindred souls. The weary miles between preaching stations may not be relieved by discussion of difficulties; his company must be his own thoughts and that other One who gives comfort to the downcast.

Only those who have been strangers in a strange country, unknown and unknowable, can approximate the loneliness, de-

pressing, grinding, fearful, that comes to the home missionary in his isolated tasks.

THE HEROISM OF THE UNDERPAID.

The home missionary receives but a paltry sum for his services. His salary comes from various sources. It is not the policy of our Home Mission Board to pay the entire salary, because it co-operates with the State Mission Boards and the churches of the local field. In the vast majority of cases the salary is barely sufficient to provide the actual wants of the preacher and his family. The Board cannot fix a definite salary for any locality, but must do its best with each individual case and the funds in hand.

It is not a reflection upon the Board to say that the home missionary endures the heroism of the underpaid. He is willing to do the work that must be done, taking what can be given. The Board cannot afford more money in these cases.

It is the irony of need that forces this work to be done at such tremendous sacrifice. The same talent and religious consecration, the same fervor and efficiency, the same self-giving, bring the physical benefits to the home missionary that obtain three or five times that for the man abroad.

The home missionary does not profit by a sliding scale of salary that gives him advantages by the number in his family. A wife and children only enlarge the burden, not the salary.

The heroism of the family of the home missionary deserves the crown of reward

in the benediction of the brotherhood, as it will receive the immortal wreath of the Master of awards. The wife must toil and deprive herself of most luxuries and many necessities; the children often miss the advantages of school.

THE HEROISM OF THE UNKNOWN.

The spectacular of sacrifice is lacking in the life of the home missionary. Toiling and doing his best for the King, weary with hardships, he cannot feast his mind and restore his vitality of zeal by the memory of some great farewell service in which he received the assurance that the brethren would keep him in mind and heart, and constantly bear his name before the mercy seat.

There are no published lists with his name to serve notice to the brotherhood that he is still holding the ropes, there are no cheering letters from great churches asking for reports of his individual successes, his picture does not adorn church walls. Oh, how he needs these things that are justly given to those who go far hence!

Let our heroes who become foreign missionaries continue to receive these helps. Let not one inspiration to them be lacking! But let there be greater appreciation for the man who toils without them.

THE HEROISM OF THE PROPHET.

The home missionary is a prophet who sees the mountain in the growing sand pile. He knows that God magnifies the littles of life. He seizes the strategic points of the coming centers of civiliza-



Not many buffalo left.

tion. The wisdom of years confirms the prophetic heroism of the humble, underpaid, unknown, self-forgotten home missionary. Out of the small chapel has grown the stately church, the small congregation has become the mighty working force, the day of small beginnings has given way to the day of large successes. O thou hero of larger renown than ever came to men of old,
Toil on in thy hard tasks for the Kingdom,
Nor think thy reward lags;
For He who keeps note of the fallen sparrow
Will not miss thy tears of compassion
And thy days of toil.

Hope thou in Him who plans for the years,
Seeing the end from the beginning,
Nor forgets His helpers,
Thine shall be the reward of the prophets of a
better civilization,
Ripe experiences and rich faith,
A larger service for the Christ,
Thine shall be the share of that wreath that
shall diadem Immortals
Of this and the coming age,
Glorious victories for the Christ,
Blest be thy heritage to the end of days,
To mine the New Heroism,
And to Him the glory,
Amen.

—*The Home Field, Southern Baptist Convention.*

The Call of Christ to Me

From the far frontier on the border line,
Where scattered hamlets are beaded on steel;
From the roistering life in the camp or the mine,
Where the lush of prairie grass follows the wheel;
By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless range;
Where titful, tropic warfares strike
And the isles are rife with the fever of change;
Where the missioner labors in parish wide,
And the chapel car rolls to ministries new;
From the lonely cabins of mountain side,
From plantation singers of dusky hue;
Where immigrant throngs are streaming forth
From Israel's tribes, with a veil on the heart;
From Indian wigwam, or frozen north.—
I hear the call which wakes with a start,
The call of the Christ to me.

And what dost thou answer Him, O my soul?
Is it nothing to thee as the ages roll,
That the Lord of Life should suffer in vain?
That he who was Princee in the Realm of Pain
Should seek for the sin-stricken children of men,
That by way of the cross He might bring them again
To the fold of His care—His infinite care,
That thou shouldst turn from this, His prayer,
And deaden thine ear to His wondrous plea,
The call of the Christ to me.

—*Missions*

HASTE IN THE KING'S BUSINESS

REV. L. O. CUNNINGHAM.

THE stress of five years of drought in the West has been broken, and there is every indication that the rapid progress, interrupted by the panic of 1907 and the following five years of dry weather, which drove hundreds of settlers back to the more seasonable East and impoverished those who had the vision to remain, is again under way. Time will be required to regain confidence and to relieve financial conditions, but those who are on the field are hopeful of a speedy return to a normal condition.

These circumstances, while pertaining to the physical development of the country, create a condition which the Church should not overlook. Men and women make the development of any country, and as the march of civilization moves inevitably toward the West, and as this vast country (too vast to be imagined by those of you who live in the more thickly settled and closely confined East) becomes the home of thousands of the sons and daughters of the East, as it must shortly do, it is the supreme obligation of the Church to see that foundations are laid that will be adequate to the building up of a future work that cannot be surpassed. Why should we not be on the field with spiritual homes already prepared, with doors standing open to receive the children of the East when they arrive on the ground, rather than delay until they have been here for years, waiting for some one to come and establish such a home, or drift forever from our claim into other folds?

True, the development may seem slow, and reports may not be always encouraging, but in the building up of any great structure there must first be the going down into the earth in search of a foundation rock upon which to build. There is a period when progress seems to be backward, and yet the mechanic realizes that this is the most important stage in the building process. I may be wrong in my guess, but it sometimes appears that the workers in the Kingdom of God, impatient to see the building nearing completion, either fail to dig deep for the foundation and hence soon give up the work, or prefer to build upon another's foundation. There must be some who will complete the building begun by another, but how we do need foundation builders! Men who will, for the glory of God, be willing even to suffer loss if need be for Christ.

The writer never makes a visit to a new community; but he is urged, even begged, to give them a regular day. This, of course, is impossible under existing circumstances, and yet how we long to comply with their wishes! Distances are too great, and feed for teams too high, to be able to do all the traveling this would entail. What we need is more equipment, both in men and in means of travel. We need men and motorcycles or automobiles.

The answer to such a suggestion is usually amusing as well as pathetic, showing lack of vision to say the least. How often have I been told, "Your great grandfather, in the early history of Texas, rode to his



The new horseless West

appointments on horesback, with no other equipment than a pair of saddle bags." That is true! But he lived in a "horse-back age," and could on a horse keep up with the progress of his time. In fact a horse and saddle was considered a luxury in those days, and he doubtless was put to shame by his elders (not Elders) with the statement that his father or grandfather met his appointments "on foot." Now this is all most commendable in our fathers and grandfathers, and yet shall we be expected to outrun or even keep in sight of modern conveyances, traveling on foot or on horesback. This is what we are really asked to do, and this saying is come to pass: for "the children of this world are in their generation wiser than the children of light."

If, with an investment of \$650 one man can do three men's work, why should we hesitate for a moment since men are not to be had, railroads are one hundred miles distant, and suitable equipment can be obtained.

I am aware of the fact that this is rather a radical suggestion, and will meet with criticism on the part of many. The expense of such equipment will be one of the objections—"the up-keep is too much." Allowing the loss of at least one horse a year from over driving, oats \$1 per bushel, and hay \$1.25 per bale; considering the time saved as well as the health of our workers, there would be little difference, or, if any, the difference would be in favor of the modern equipment. The writer does not speak from a visionary standpoint; he has tried the experiment, and it will work, if the man in charge is of a practical turn of mind.

Will not the brethren who are able to support this great work weigh these matters well; and enable the Church to put the men and the means of transportation in this great field, so that the work of the Lord may move out in the front rank of modern progress and not lag behind. "Because the King's business requireth haste."

Lorington, N. M.



Trail herder's camp.

ON THE FIRING LINE

Being an insight into the real longings and desires of those on the old frontier.

REV. T. O. PERRIN.

EVER since that prominent American advised the young man to "Go West and grow up with the country," the young men have gone West. And could the history of our Western country be

written in all its detail, and it never will, it would be replete with heart throbbing adventures and ambitious longings and desires unfulfilled.

Because all these adventures have taken



Spring Creek, Irion
County, Texas.



Irrigating well. Irion
County, Texas, ca-
pacity 4,000 gallons
per minute.

place in the West—many of them, however, in the imagination only. This section has always been symbolical of all that is untamable and uncivilized. And to use the word Texas is but to use a synonym for all that is “wild and woolly.” This was especially illustrated in a letter received by the writer when he first came to Texas, twelve or fourteen years ago, a letter from a Kentucky boyhood chum. The most glaring question of the letter was, “Is it a fact that they really have churches and schools in Texas?” Crude as that knowledge of the Lone Star State may seem to-day, and despite the fact that it is right at the forefront of the Union, yet there are some who still hold to that unenlightened view of actual conditions.

The writer, as Chairman of Home Missions in the Presbytery of Brownwood, has a letter, which lately came into his hands, that shows the real longing and desire of some of the excellent people on the extreme Texas frontier. In this Presbytery there are at present only four self-supporting churches, and two others that will be by

fall if present plans mature. But there are twenty-three churches that are dependent upon the Home Missions Committee for support, churches that are opening up virgin territory, some of them unoccupied by any denomination, offering unparalleled opportunities for the planting of our standards for the Master. But the letter mentioned, here it is just as written:

MAYER, TEXAS, June 16, 1913.

Dear Sir:

We are in need of a pastor, and as our churches are weak, I am writing you to see if we cannot get some help. Is there not a fund to help churches that are not able to support a minister?

We have a broad field, and I think could build up a strong church. If we could have a pastor stationed at Sonora and give them two Sundays, Eldorado one, and Mayer one, I think with a little help we could support him. Sonora paid \$300 last year for only one Sunday. Our little church at this place will pay \$150 a year, but I cannot speak for Eldorado, though they have about twenty members in that church. If you would present this to Presbytery, or give this letter to the proper committee, and help us secure a pastor we would very much appreciate it.

Your sister in Christ,

Mrs. BERR PAGE.

That letter speaks for itself. It makes its own plea. It reveals not only the need, but the desire of those in need. This field, including Mayer, Sonora, Eldorado, Tankersley, Mertzou, and Stiles, was until just lately supplied by one man, Rev. J. F. Lloyd, an untiring, self-sacrificing, conscientious worker. In writing of this work he says:

"We are the only denomination having services at Mayer and we ought by all means have a good meeting there as soon as arrangements can be made, before some one comes in and divides the work."

The field covers a wide territory, but offers great promise of development, because much of it is untouched by any denomination. In the same letter Mr. Lloyd says:

"I think the people of the field can be induced to raise enough money to buy a motorcycle, as they promised between two and three hundred dollars to buy me an auto when I was there."

Equipped with a motorcycle, the entire field could be covered admirably and an excellent work accomplished.

One more quotation from the letter of Mr. Lloyd to illustrate the urgency of the present need of getting this work manned at once. He says:

"There should be a meeting at Tankersley as soon as arrangements can be made, as we have the entire field there and it will be taken up by some one else if we do not continue the work."

This presents a glimpse into the possibilities of the missionary work of the Presbytery of Brownwood. And what is true in this field is true in several others within the bounds of this Presbytery. But where are the men to do this, the Master's work, and whence the means to support them! "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into His harvest."

Coleman, Texas.

SATURDAY, OCTOBER 18, 1913

REV. JOHN E. McLEAN,

Evangelist and Superintendent, Home Missions, Fort Worth Presbytery.

Special prayer is asked on this date for Mr. McLean, whose name in some unaccountable way was omitted from the Church Calendar of Prayer.

TENT MEETINGS IN FORT WORTH PRESBYTERY

REV. JNO. E. McLEAN,

Evangelist and Superintendent.

OUR tent meetings are demonstrating that we Presbyterians can reach the people, in fact we hold the key to enlisting the co-operation of other denominations in such work.

Since April 21st I have held three tent meetings, and one church meeting; and we reached five times as many people with the tent as in the church meeting. Dur-

ing that time we have reached for Christ's Kingdom 108 souls, held 130 services, and traveled something over 2,500 miles.

The tent is 68 x 48 feet. It easily seats 750 people, and more when crowded. On Sunday night we frequently have as many as 850 to 900, every seat being taken, many standing and others in buggies and autos around the tent.



Presbyterial tent. The birthplace of many souls.

I always hold union or co-operative meetings where it is possible, and it nearly always is. As a pastor I became convinced that this was the best way to build up our own Church, and I am more convinced than ever that it is the Bible way.

It is just as easy to work for all Churches as for our own, and easier, for it is harder to get the ear of the town with our small force than with everybody pulling together.

At Gordon the Methodist pastor, and at Knox City the Baptist pastor, acted as Chairman of the Committee to look after the meeting, assisted by two splendid men each from the Baptist, Methodist, Christian and Presbyterian churches.

We have a woman's prayer meeting in two or three wards of the town, and also a men's prayer meeting, besides the morning and night services each day. Our men and women lead these, preachers being exempted, thus developing many new workers. I insist on the men coming in their shirt sleeves, as this is the way to reach them in this hot 100-degree weather, and we get them, too!

AS TO RESULTS.

In the two and one-half years that we have been using the tent I have reached 524 souls for Christ, 208 uniting with the Presbyterian church, the remainder going to other churches.

The spiritual life of the Church has

been greatly strengthened and built up, many unconverted church members have been converted and put to work. Much prejudice has been removed from the minds of the people as to what Presbyterianism stands for.

Our Church in the communities visited has taken the front rank in work for souls, and is looked up to, where she was not recognized before as a force to help save, for we are working in our very weakest fields, where our Church was about dead and abandoned.

OUR MOTTO HAS BEEN

"God answers prayer." and it is being realized every day, both in the meetings and in the work.

There is a band of praying people in Texas, North Carolina, Louisiana, Kentucky and Virginia, who are daily interceding for this work at 9:30 A. M., and at night. Is it any wonder that God is blessing the work, and answering their prayers?

I have seen gracious revivals, where for over four years nothing could be done because of friction. I have seen some of the very hardest places yield to prayer and God. I have seen strong men convicted, who were trying to run from God, and I have seen men fall into each others arms and makes up old differences of years standing, and women become friends who before were not on speaking terms.

The day of miracles has not passed, for these are miracles of grace wrought by the Lord who answers prayer.

I have seen over, for last October the Synod turned over to us the old Presbytery of Cisco with fourteen counties, and but two pastors in all that country, drought-stricken and stripped for four years. It was enough to discourage the stoutest heart, but our God has, in answer to the prayers of the helpers, given us success, until practically every church in this part of the Presbytery is now regularly supplied.

Surely no one can doubt that God answers prayer. If you, dear reader, want a share in this work, you can be a helper just as really as if you were present at these meetings. See 2 Cor. 1: 11.

Drop me a postal card, stating that you agree to pray every week day at 9:30 A. M. and every night, that God will be with us and give us wisdom from above to

carry on the work for Him; remembering that God answers prayer, and that many others are also at these very same hours praying specially for me and for the work. During the meetings, morning services are held at 9:30 to 10:30, and every night services on the Sabbath being held at 11:00 A. M. and 4:00 P. M., and at night. The next series of meetings will be held at Cleburne, Texas, October 19th to November 2nd.

Is it not a blessed privilege that any one, even in a distant State, may have a real share by prayer in the great mission work of the upbuilding of Christ's Kingdom in all the churches of the West.

Who then will join our band of "Helpers in Prayer" and daily beseech the throne of grace? It is a glorious privilege, but a great responsibility. Pray for me.

Fort Worth, Texas.

THE IMMIGRANT ON THE FRONTIER

REV. B. A. HODGES.

IN THIS article "the frontier" means Texas. "It is estimated that in Texas alone there are 20,000 Italians, 30,000 Poles, 60,000 Scandinavians, 75,000 Bohemians, over 200,000 Germans, and about 300,000 Mexicans." And these numbers are constantly being swelled by additions. Galveston now holds the fifth place as a port of entry for immigrants coming into our country, New York, Boston, Baltimore and Philadelphia only exceeding it. New Orleans comes next.

The Mexicans are mostly in Southwest Texas, but they are rapidly spreading over other parts of the State. As a class the Mexican is shiftless, untrustworthy and undesirable, but many noble examples prove that he is capable of becoming a faithful Christian and valuable citizen.

The Methodists, Baptists, Disciples, and Southern Presbyterians have successful missions among the Mexicans. Possibly the Southern Presbyterians are the most successful. They have an organized Pres-

bytery with several ordained ministers, and have recently established an industrial school for Mexicans. Our Church in Texas is doing nothing for this large foreign element.

The most promising outlook for work among foreigners is among the 75,000 Bohemians. They are a thrifty and prolific people, and their numbers are being increased by ever enlarging tides of immigration.

Two per cent. of the Bohemian population of the world is Protestant, but it is estimated that twenty-five per cent. of the Bohemians of Texas are Protestant. This means that about 20,000 are not under the dominion of Roman Catholicism. The many mixed marriages also give Protestants access to many who are avowedly Roman Catholic. Only a small per cent. are infidels. But even among those who acknowledge themselves Christians and Protestants, the ignorance of the Gospel is appalling. One missionary writes of

some Protestant families: "They have maintained their belief in God. But that is all. As far as knowledge about God is concerned, they are practically in utter ignorance."

Several independent ministers are at work among the Bohemians of Texas. One of them in particular, now an old man, has under his influence about 5,000 of his people, and his influence is against the the ideals of American Christianity. He is endeavoring to keep his people aliens in the land of their adoption. He now has two young men working in sympathy with him. The Methodists are doing a good work, with several ordained minis-

ters, and about ten students preparing for the ministry. The Southern Presbyterian Church has one minister at work in the southeastern portion of the State. Our Church has five workers in the field. A woman worker also is supported by the women of Texas, through the Woman's Board, and she has been unusually successful. It is hoped that they will soon be ready to put another missionary in the field. The Synod also appealed to the Board of Home Missions to give Texas two more ministers who could give their full time to mission work.—*The Assembly Herald, Presbyterian Church, U. S. A.*

NEW CHURCHES IN THE RIO GRANDE VALLEY

REV. S. M. GLASGOW.

[In the exceedingly fruitful valley of the Rio Grande, not only crops and towns, but churches may be encouraged to grow, and to grow rapidly. Four years ago Mr. Glasgow, then just graduated from Union Theological Seminary, Richmond, Va., was sent to this valley, and these six churches are the result of his labors. The following brief description of the fields is sent at the request of the Editor.]

MISSION—Value \$1,500. The first Protestant service held in this town was in an unfinished pool room, and was conducted by our Sunday school missionary, Mr. R. Waller Blain and myself. Then from house to house Sabbath school and preaching were held; later the school house was used, and about twelve months after the first service this church was built. It was a hard struggle to establish the work here, due to lack of missionaries to care adequately for the field, but now out of the struggle they have settled down to a slowly growing work. The Sabbath school has an attendance of some 125; and the church membership is about twenty-seven. They have added a nice new manse for their resident pastor, Rev. D. Everett Smith, and the work is stable and promising.

MCALLEN—Value \$1,800. This was the first church built in the Rio Grande Valley. It has nine Sabbath school class

rooms, and makes a splendid religious work shop. Dr. M. W. Doggett, Evangelist of the Presbytery, conducted the first service at this place, in a lumber yard out under God's starry tent. A splendid organization among the women here has held the church together. Rev. Wm. Thorburn, pastor, is now comfortably located in the commodious new manse recently built. Since his arrival last January the church has grown about fifty per cent., showing a present membership of some thirty-five.

DONNA—Value \$3,500. This mission point is under the care of Rev. E. G. Gammon, located at Harlingen. Though our forces are small, God has not left Himself without a witness, and especially some godly women have proven a power. They have preaching two Sabbaths a month, and this church is the home of a good union Sabbath school of some seventy members, with its own mission Sabbath school of about twenty-five members in the country.

MERCEDES—Value \$3,500. The first church to have its own located missionary; this church was the last to have its own building. The work here has steadily grown in four years from fifteen members to seventy-five. The Sabbath school attendance is splendid, averaging around



100 out of a membership of 131. There is a Woman's Missionary Society of twenty-one members, a Miriam Band, and a Christian Endeavor Society. The church is admirably located, as are all our Valley buildings, so pronounced recently by a veteran Home missionary. There are ten men in this church who can conduct prayer meeting, and a number more who will lead in public prayer.

HARLINGEN—Value \$2,200. Rev. E. G. Gammon is the pastor here, and has a church membership as solid and substantial as this attractive colonial building. The work at this place has been characterized by great faith and faithfulness on the part of the few who formed the original organization. The church is now in a very healthy condition, with a membership of thirty-five, and seventy in the Sabbath-school. Mr. Gammon has an encouraging mission point some miles in the country, which he supplies on Sunday afternoons.

SAN BENITO—Value \$2,400. In this growing little city our work has been live and virile, requiring constant activity and vigilance. The town in four years has grown from a few hundred people to almost 4,000. Rev. George C. Moore is in charge, and has a splendid membership of about sixty souls. This church was organized by Dr. M. W. Doggett in September, 1910, under the Presbyterial tent used in evangelistic work. The possibility of growth here is phenomenal.

Six churches, the products of Mr. Glasgow's labor in the Rio Grande Valley. Reading from the bottom upward, Mercedes, Harlingen, Donna (left) Mission (right) San Benito and McAllen (upper right hand).

CAN YOU TELL?

Answers to all these questions will be found in the Home Mission Department

1. Where would autos and motorcycles help to forward the "King's Business?"
2. What nationality in Texas is 25 per cent. Protestant?
3. In what State are thirty languages spoken?
4. How will being "prim and proper" spoil some fun?
5. What State has been a synonym for all that is "wild and wooly?"
6. Give a new application to "Knowledge is power."
7. Where is the "sliding scale" not operative, a wife and children only enlarging the burden?
8. How may one become a "Helper in Prayer?"
9. What church membership is as solid and substantial as the splendid colonial building?
10. Who has as his motto "work and pray."

THE OCTOBER MISSIONARY MEETING

HOME MISSION PROGRAM.

"Give of thy sons to hear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay."

Hymn 143—"In the Cross of Christ I Glory."
Prayer—That we may be active, and even glory in the blessed privilege of proclaiming the Cross of Christ.
Prompt Transaction of Business.

Prayer—For the Work of Home Missions in the West, and for an increase in Home Mission offerings.

THE CLAIM AND CALL OF THE WEST.

Bible Reading—Psalm 107: 1-9, 35-43.
Home Missions at the Aberdeen Council.
Recitation—"The Call of the Christ to Me."
Heroism in the Christian Conquest of the West.
*This Heroism—not an Individual Concern of the Heroes, but a Personal Concern of Ours.
The Prayer of John Calvin.
Hymn 595—"Ye Christian Heralds."

* This should be a gathering up of all the appeals in this Department for *men, money and prayer* for the work.

In arranging for the program, do not overlook the Junior Department, where the best of material will frequently be found.

The Prayer of Calvin (page 59 of the Church Calendar of Prayer) may be by one member alone, or read by all together.

Close the last prayer by singing all together, softly, the verse quoted above—"Give of thy sons," etc.

TREASURER'S REPORT OF HOME MISSIONS

AUGUST, 1913

	1913.	1912.	Increase.	Decrease.
Total Receipts for August	\$ 7,058 72	\$10,216 83		\$3,158 11
RECEIPTS APRIL 1 TO AUGUST 31.				
From Churches	\$23,580 55	\$23,277 67	\$ 302 88	\$
" Sabbath Schools	3,240 88	3,553 65		312 77
" Missionary Societies	2,059 58	2,171 44		111 86
" Individuals	9,746 92	13,128 09		3,381 17
" Legacies	500 00	1,630 00		1,130 00
" Board of Domestic Missions	400 00	625 00		225 00
" Special Evangelistic Fund	1,929 50	1,867 25	62 25	
" Soul Winners' Society	3,907 45	5,193 41		1,285 96
" Interest	1,002 44	2,254 29		1,251 85
" Literature	34 91	43 28		8 37
" Church Erection Loans	1,017 78	624 70	393 08	
" Lewis Memorial Fund	1,000 00		1,000 00	
	\$48,420 01	\$54,368 78	\$1,758 21	\$7,706 98
" Bills Payable	12,000 00			
" Permanent Loan Fund	5,352 56			
" Oklahoma Presbyterian College	10,814 35			
" Balance March 31, 1913	68 14			1,758 21
	\$85,655 06			\$5,948 77

A. N. SHARP, Treasurer.

THE OLD NEEDS OF A NEW STATE

REV. ERSKINE BRANTLY, D. D.

AT THE time of achieving statehood, Oklahoma was much overgrown in population. A half million white American people were asking to be admitted into the Union. Outside the towns and cities, with the exception of a few favored neighborhoods, schools were wanting, and no churches were in existence in rural districts. What white people were on farms held the land by lease. There were few instances in which titles for land could be made good. Dwellings were rude in structure, for often no safe reliance could be placed on a lease. The allotment of the Indian lands had taken place

many problems to face: *Thirty languages are spoken within the bounds of the State.* Some of these are Indian languages and dialects, but many have been imported. A non-homogeneous population; a large pioneer class for many years without churches and church privileges; fugitives from justice from other states; in some instances the deterioration that comes from promiscuous amalgamation of races; families growing up without religious training; a very large proportion of church members not affiliating with their own or any church; many destitute neighborhoods, together with the fact that all denominations are represented by a few members each, who, in most instances, will not unite with any other than their own church.

All these things would seem to call for more effort on the part of our Church than we have yet put forth. For here we have the same worldliness, vices, indifference, and sin of every form that exist elsewhere. And besides these, a large floating population around the mines, in lumber camps, and the people moving hither and thither seeking homes, make the field a large one with great opportunities. These opportunities too often are seized upon by the "holiness" and other sects peculiar that spread their Antinomian doctrines among a people who feel their need of the gospel. Thus vagaries flourish, religious, political and social.

South Eastern Oklahoma seems to be the last stand of the small farmer. Conditions of soil and climate are ideal for truck gardening, fruits of many kinds, and small produce of the farm. There will perhaps be many changes before a population suited to the soil and conditions will become fixed. For other things besides soil and climate are demanded by the thoughtful.

Schools and churches are among the first things inquired after by prospective settlers. Schools have been established in every district, and the efficiency of teachers



but a short while before, and treaties forbade the sale of the Indians' land, and prohibited its taxation.

The Constitution of the State placed the Caucasian and the Indian on the same footing as to all civil rights, yet in accordance with the treaties, the white man was left to bear the burdens of taxation alone. These restrictions gradually are being removed. Every year brings some relief, and makes easier the adjustment of land titles and interests.

As might be expected under such circumstances, the Home missionary has

is improving every year. The schools can be made whatever the people wish. But churches are needed for the people who are coming to the state. The situation involves the following considerations:

The vacant churches already existing need preachers. Some of these are in promising towns and villages, a few are in the country. Some of these towns have all the conveniences of larger towns and cities of the older states. Such old and well known places as Wapanucka, Caney, Madill, associated in the mind of the Church with aggressive work in other years, are calling for some one to break the "bread of life" to them. Many other places, not so well known to the Church at large, yet promising, are calling for some one to come to them and build up the cause which now languishes for lack of workmen.

The work of acquiring homes, clearing the lands, erecting dwellings as well as public buildings, such as court houses, school houses, business structures of all kinds, have occupied the time, means and energy of the people, and will continue to

do so for some time to come. When Oklahoma became a commonwealth, she assumed the burdens and responsibilities of a state in the twentieth century, and endeavored to have all the institutions of learning, houses of correction, and other state buildings in accordance with her progressive constitution. This made high taxes, and innumerable burdens, absorbing the means and trying the patience of the people.

We need preachers with vigorous bodies, minds and hearts. No reason is known why men who can succeed elsewhere may not do as well here. Wholesome manhood without pretense, sincere and true to the Gospel, will secure the best results anywhere. A strong and abiding confidence in the triumph of God's cause, and reliance upon His grace, will carry one through the most trying difficulties.

It is not pretended that a new field like this has no trials, but our Church has not yet lost the missionary spirit. To this the appeal is made.

Antlers, Okla.

In Memoriam

Rev. Richard McIlwaine, D. D.

The passing of Dr. McIlwaine to a higher sphere of service removes from our midst "a great man and a Prince in Israel," who most worthily filled many positions of trust; and whose fidelity and ability entitled him to generous recognition at the hands of the Church.

Others have placed on record his worth as pastor, preacher, educator, patriot and Christian gentleman. The object of this brief notice is to make suitable recognition of his services as Secretary of Home Missions. In one sense he was the first who filled this office. For a brief period during the war Dr. John Leyburn served, while Dr. John Leighton Wilson combined in himself both offices of Home and Foreign Mission Secretary.

In 1872 Dr. Richard McIlwaine was elected to the distinctive work of Home Mission administration, which position he successfully filled for ten years. Without disparaging the labors of any, it might be said that he was the father of Home Missions in our Church; and that our Home Mission operations really date from his election forty years ago. He left his impress upon his generation. Many of his students will ever acknowledge their sense of gratitude to him, and his life will ever be an inspiration to them. In the sphere of Home Missions the name of Richard McIlwaine will be held by the Church in everlasting remembrance.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U. S.

OUR COMMISSION "Go ye into all the world and preach the gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPERINTENDENT.

4001 West Prospect Place

Kansas City, Mo.

THE WOMAN'S CONFERENCE AT MONTREAT

THE Church papers have published interesting accounts of the meeting of the Woman's Conference August 11, 1913, and those who had the good fortune to be present have carried throughout the Church the enthusiastic story of those delightful and helpful days.

At the earnest request of the Montreat Program Committee, of which Dr. W. L. Lingle is chairman, the Woman's Council has accepted the entire responsibility for the program of "Woman's Week" at Montreat July 20 to 27, 1914. It is planned to make this week the most notable in the history of Woman's Work in our Church. A splendid program will be presented each morning in the Auditorium, including Bible study, and inspirational and educa-

tional addresses concerning all departments of our Church work. An afternoon session will be devoted to mission study and informal conferences among various groups of workers. The night service will be a popular meeting addressed by leading ministers of the Church on various phases of missionary work among and by women in the Home and Foreign fields.

The season selected is the most delightful time of the year in the mountains. Nature wears her gayest garb; the rhododendrons are in their glory, and there is ample room in the hotels for all who may come. No missionary woman can afford to miss the treat. Begin to plan now to spend that week in the delightful and helpful fellowship of Montreat!

THE YOUNG PEOPLE'S SOCIETY

ANNE W. STEVENS.

THERE is no problem that touches more vitally the welfare and growth of the Church of to-day than the training and direction of its young people into fields of service. If their lives are futile and ineffective, if they are swept off by tides of fashion and folly, or if they remain simply indifferent to the great questions confronting the Church in this generation, the future usefulness of the Church itself will be sadly impaired.

How then are the young people of our Church to be interested in her problems? How are they to be enlightened as to the

scope and significance of her work?

It is natural to the young to wish to accomplish something worth while; it is natural to them, if they be unspoiled, to desire to do battle for a noble cause; it is natural for them to be interested in a work that they can carry on themselves. The young convert often asks eagerly, "What *work* can I *do* to prove my allegiance to my Lord?" Too often, however, the Church has no active work for the young disciple, who feeling that there is nothing tangible that he can accomplish for the Master, loses through disuse some of

his first fine glow of devotion, or becomes absorbed in his individual development, growing selfish in his religion. Surely there is work enough to be done to employ every Christian!

For the training then of these young people of our churches, the young people's societies should be carefully developed. Where, let us ask ourselves as we undertake the work, have they been developed in the past to the greatest efficiency? In a careful consideration of the matter, it seems to me that it is to our colleges that we must look for suggestions, perhaps even for leadership. For in some form or other, the colleges all over the United States have been developing their young people's religious organizations for fifteen or twenty years, perhaps longer, the pioneers in this movement being the Young Men's Christian Association and closely following, the Young Women's Christian Association.

In the early part of last November there was held for three days at Shorter College, Rome, Georgia, a most remarkable conference of young people—the Georgia Students Missionary League. Two hundred young men and women of various evangelical denominations from preparatory boarding schools and seminaries, from State normal schools and colleges, from technological school and university, gathered to discuss means of promoting Bible study and mission study among their fellows, and to learn from prominent returned missionaries more about the fields which they had been studying. From that conference it was clear what are the aims and methods of the young people's societies in the college, to whatever denomination they may belong, and by whatever name they may be called—Y. M. C. A., Y. W. C. A., Christian Endeavor, Epworth League, or Young Women's Auxiliary.

In the first place, the young people's society in the college, stands for devotional Bible study and prayer. Weekly, even daily prayer meetings are a common feature. In many schools, particularly in State schools where a study of the Bible

is not included in the curriculum, voluntary Bible study classes for the consecutive, systematic study of the Bible exist among the students, being led sometimes by students, sometimes by members of the faculty.

In the second place, these societies stand for the development of Christian leader-



Mrs. R. S. Webb.

ship. Their officers are students, their cabinets and committees are formed of students; in most cases their prayer services are conducted and led by the students themselves.

These young people's societies, moreover, stand for mission study. Early every fall classes, led generally by students, less frequently by faculty members, are organized to study Japan or China or India or South America, or the home mission fields, or the Negro. There are usually from eight to ten students in a group, meeting weekly for serious, connected, consecutive study of a text-book, with charts, parallel readings and discussions. In the denominational colleges, notably in the Baptist schools, practical

courses in Sunday school teacher training are added, and many students teach in mission Sunday schools on Sunday afternoon.

Again, these organizations have adopted and carry out some form of voluntary, systematic giving, the funds so gathered being given to both foreign and to home mission work, sometimes through the mission boards of the denominational colleges. An attempt is made, too, to do personal work, in so far as the members try to interest their fellows in the work of the association, and in the Bible study and mission study classes.

But what is the relation of all this to the young people's societies in our churches? What bearing has it on the work for girls in their teens, for example? Young people out of college are pretty much the same sort of folks as young people in college. There are careless, giddy, indifferent girls "off at school" many times, and there are earnest, thoughtful young women who for financial, or other good reasons, remain at home. What has been accomplished in the college may be accomplished in the church, and after much the same methods.

In the upbuilding of this work for young people, however, older people must take the lead at first. The Y. M. C. A.

and the Y. W. C. A. employed for many years traveling secretaries, trained men and women, to organize and visit their associations in the colleges, and they still employ them. The Southern Baptist Church has out in the field to-day a number of young college women, spiritual, good leaders, who organize and visit the young women's auxiliaries in the Baptist schools and colleges, and with the help of local pastors organize and develop the young people's work in the churches. Of inestimable value, too, to young people have been the student conferences held yearly at Asheville, inspiring enthusiasm, deepening spirituality, and affording definite help in methods of organization, of mission study and of Bible study.

Shall not our own Church heartily support and develop her young people's societies, making them educational as well as devotional? Shall she not, with wisdom and insight study widely whatever work others may be doing to train young people for Christian leadership, adopting and changing methods to suit local conditions, and enlarging fields of effort as opportunity offers? So shall our young people be won to the Master's service, and enlisted in the great work of hastening the coming of His kingdom upon the earth.

Rome, Ga.

HISTORY OF A CHILDREN'S FOREIGN MISSIONARY SOCIETY IN THE SYNOD OF GEORGIA SIXTY-EIGHT YEARS AGO

MRS. C. A. ROWLAND.

IN 1845 the wife of the minister of the church which I attended at that time, organized all the children of the congregation into a Foreign Missionary Society. This was Mrs. F. R. Goulding, wife of Rev. F. R. Goulding, author of that famous book, "Young Marooner." This book, which has been translated into seven languages was written in the manse at Bath.

The church of which Mr. Goulding was pastor was known as "The Presbyterian

Church of Waynesboro and Bath," in the Presbytery of Augusta, then "Hopewell" Presbytery, the same congregation worshipping in both places, Bath being the summer home for the Burke County planters, who composed the membership of the church in Waynesboro. The Waynesboro Church is the oldest church in the Synod of Georgia, having been organized in 1760.

Mrs. Goulding would gather the children from week to week in the manse at

Bath and talk to them of the heathen children who were growing up without any knowledge of the blessed Saviour, whom they all knew and loved. She was a deeply consecrated woman. Hers was "a life hid with Christ in God," and her heart and soul were so imbued with the desire to carry out "the great commission" that she burned this feeling into the young hearts who sat and listened to her soul-stirring words.

Feeling that the children should have some special object for which to work, realizing this would give greater interest, she suggested that they should educate a child in the school at Agra, in India, in which she was interested.

Mrs. Goulding's plan was to have the children earn their money, and when the society would meet, their fingers were kept busy with needlework while she would talk and read to them.

I remember the interest with which we would listen to the letters that would come from Dr. J. Leighton Wilson, who was then Secretary of the Board of Foreign Missions, acknowledging the remittances that were sent from the society for the school.

She interested the children in making a patch-work quilt to send to the school, and I can remember the enthusiasm and diligence with which we worked. When the requisite number of squares was completed they were made into a quilt, which was quilted by the ladies in the congregation, and sent from the society to the school.

This quilt was received with great appreciation, and in return a box of curios was sent to the society, with many beautiful pieces of work made by the children in the school.

Some of these curios are still in the possession of some of the members of this society.

During the years in which the work was carried on three children were educated, and Christian names were given to them. One was named Bethia Walker for the oldest member of the church, and members of her family unto the fourth and fifth generation are now worshipping in this church at Bath.

Another child was named Mary Goulding for the organizer and leader of the society, while the third was a boy named Samuel Dowse, for one of the elders in the church, some of whose descendants have been workers in the Foreign Field.

After learning the history of this society, can you wonder at our love for, and great interest in Foreign Missions? It has grown with our growth and strengthened with our strength.

This foundation was laid in my earliest childhood, when only seven years of age, which shows the importance of training the young mind when at the most impressionable age.

This society possibly might lay claim to being the *oldest* Children's Missionary Society organized in our Southern Presbyterian Church. The descendants of those who were members of that society comprising now the fourth and fifth generations, are actively engaged in the work for Foreign Missions.

When this society was organized, the work in the Church was confined to Foreign Missions. Now these "Descendants in Missions" are engaged in both Home and Foreign Missions.

WHAT SOME CHILDREN'S SOCIETIES ARE DOING

A MISSOURI society of children raises money by the "Sacrifice Plan." Each Sunday every child brings what it has earned or saved and puts it in a little barrel. These children are poor, but last year they gave \$16.00, which was divided between our Orphan's Home and the debt fund.

Another band of children make scrap-books to send to a hospital in China and to give to children who pass through the town in movers' wagons.

"The Lucy McGowan Club meets every two weeks, paying five cents dues each month. For a time we had a missionary program and study class on one afternoon.

a business meeting for the next. Then we took up the 1,200 Bible Questions published by Irving Gilmer, of Liberty, Missonri. The girls became so enthusiastic over this that now we devote each meeting to this study. One afternoon in the month we serve refreshments, something simple and inexpensive, but it gives a feeling of good cheer when our work is done. As the different holidays come we make an effort to have a "little extra,"

both in program and refreshments, and find that it adds to the interest of the meetings. We have sent two Christmas boxes to Knox Creek School; one box of clothing to the Clay City Orphanage, helped to buy Bibles for one of the hotels in our town and hymn-books for our own church; contribute to the pastor's salary, and do local work among the poor that is needed. Just now we are making a quilt and a rug for the Highland Hospital in Breathitt County."

TO OUR SECRETARIES OF Y. P. WORK

THE Woman's Council at its meeting at Atlanta unanimously decided to project its work among our young people along the same lines and in co-operation with our Assembly's Committee on Y. P. Work at Richmond. This wise decision gives to the Y. P. Secretaries of all our women's organizations the comprehensive line of helpful literature prepared by Dr. Phillips and furnished free on request by his department.

Some features of this plan being new to our organizing work, it will perhaps be helpful to outline briefly the duties of these Secretaries in the various bodies:

The Synodical Secretary of Y. P. is the logical head of this department in her synodical. Her first duty is to urge the election or appointment of a Secretary of Y. P. work in each of her Presbyterials. Having secured these officers she is expected by correspondence, and when possible by personal visitation of Presbyterials, to inspire these Presbyterian Secretaries to active efforts toward promotion of Y. P. organizations in the churches of their Presbyterials. The Synodical Secretary of Y. P. work should also make a comprehensive report of the Y. P. work of the societies of her Synodical at its annual meeting.

The Presbyterian Secretary of Y. P. work should make it her first duty to see that a Secretary of Y. P. work is appointed or elected in every society in her Presbyterian. This officer then becomes her agent

in promoting the work in that church. This Presbyterian Secretary should be in frequent correspondence with these local Secretaries, conferring with them regarding local conditions and encouraging them to organize the young people into whatever kind of organization seems best suited to their needs. The Presbyterian Secretary should present a detailed and complete report of the Y. P. work in her Presbyterian at the annual meeting of that body and send a copy of the report to her Synodical Secretary of Y. P.

It is, however, the Secretary of Y. P. work in the local society who does the actual organizing of the young people, and in importance her work is second to none. She it is who must carefully scan the field of her home church, note the number, age, sex, and possibility of the young people of her congregation. If she finds work for any class of children or young people already established and doing good work, let her aid it in all ways possible, encouraging and fostering it.

Should she find nothing distinctively carried on for the children, she should carefully investigate conditions and in conference with the pastor and officers of her society, decide upon the kind of work best suited to their needs. If it seems best to organize the boys by themselves, she may form either a junior or senior Covenanter Band. If the girls alone demand her care, either junior or senior Miriams may be organized.

Should it seem desirable to unite the boys and girls in an organization she may form a junior or senior Westminster League. Constitutions and helps for all these may be had on request, either from the Committee of Publication and Y. P. Work at Richmond, Va., or the office of the Woman's Auxiliary.

Special directions may also be secure

regarding the addition to these organizations of special features, such as the Boy Scouts, or Camp Fire Girls.

When every Secretary of Y. P. work in our entire Auxiliary awakens to the responsibility and possibility of her work, and the excellent facilities afforded her for promoting it, our work will grow by leaps and bounds!

THE LATEST POPULAR SONG

"Have you heard it? But of course you all haven't, because everybody couldn't be guests at the most charming and delightful function of the whole branch meeting at Delaware in October—the banquet of the Standard Bearers—where it was sung.

"The song came in somewhere in the latter menu, probably as a relish. Instead of the familiar legend, "Try this on your piano," the words "Try this at your convention" might be inscribed on the cover, if this new song should be published. First, all the dis-

trict and conference officers present sang to the tune of "Auld Lang Syne" the simple, magic word "Report." The second stanza, with the chorus, was like unto the first as to tune, but the touching sentiment warbled was, "Be prompt." The third stanza was sung by all the girls, the burden of their song being "We will." There were plenty of giggles and no end of fun. Surely none who were guests on that occasion will ever again be remiss in reporting promptly."—*From Woman's Missionary Friend.*

ANNUAL PROGRAMS FOR WOMEN'S MISSIONARY SOCIETIES

MRS. WILLIAM SHIELDS' CLAGETT.

IT HAS been said that if the Women's Missionary Societies would cease operations or were abandoned that it would mean paralysis to the Church work, but that was before the activities of the laymen; yet so strongly suspect that it would carry much the same force to-day if, as an auxiliary, women's work is so important, there is every incentive to bring it to its highest state of efficiency. The time has passed, if indeed it ever existed, for any excuse for a dull missionary meeting. Since that Ecumenical conference of blessed memory in New York, in the spring of 1909, we have the united Mission study books which have done much to revolutionize and give added life and zest to the work, while we have primarily the Bible for a text book.

Why not expend upon our meetings the same thoughtful and intelligent care as is exercised in entertaining in the home?

A Year Book, or simple folder, is surely not beyond the reach of any society however small. The Monthly Program for the Year, with its equitable distribution of work, prefaed by a suitable text, does more to insure a good meeting than any other plan, if in addition a hostess be appointed each month to receive and seat the ladies in cheerful, attractive rooms. Flowers give a home-like atmosphere. A prevailing spirit of consecration will insure a good meeting.

A social hour following the program is a most important factor. There is nothing like a cup of tea to draw women together. It gives an opportunity to talk

over the work, to invite the visitor to join the society and promotes sociability and cements interest. Often the chairman of this committee is one who feels she can best serve in this capacity. The committee is assessed for the slight expense, all of these committees being named in the Year Book.

It is important to know the personnel of the members, and in what branch of the work their talent lies, all being of equal importance. "The hand cannot say of the foot, I have no need of thee." Above all recognizes the woman of ability if, in addition she has integrity. She is human as are you. Select a vocalist who will *stand* and lead the singing and a pianist, so that there may be no haphazard in this important part of the work.

The opening of a program is like sounding a keynote, therefore let it be bright and inspiring, with a stirring, familiar hymn. The Lord's Prayer repeated in concert follows most suitably.

A devotional with the scripture predominating is helpful. Some small bands find responsive reading a substitute for devotionals, if limited in material for preparing them. Above all we should not omit the subject for prayer in our Church calendar. It should really be on the blackboard. An assignment of one home and one foreign mission topic should not be too much for one meeting, by limiting the time of those on the program. It promotes a well-rounded interest in the two branches of the work.

While parliamentary tactics are a necessary factor in all organizations, it is unfortunate to allow it to encroach upon valuable time, when so much of interest and profit must be crowded into the two hours commonly allotted. It must be used to make the machinery run smoothly, but not too lavishly.

It is sometimes best to altogether omit papers, and have an outside attraction, making of it a rally day, to which friends, including the men, are invited. A missionary, singing evangelist, the Y. W. C. A. sociologists, settlement workers among our own people, the Jews, foreigners, any-

thing and everything pertaining to the work, only giving it in the spirit of Christ. Be scavengers upon the face of the earth for your particular society.

Interest is stimulated by the concluding talk being followed by a discussion which drifts naturally into the department of Current Events, for which a chairman should be in charge. It embraces events of current history whether religious or secular, which may in any way affect the progress of the Gospel. It should be a clearing house for ideas.

It encourages reading the Church literature, strengthens the memory and develops the timid woman with dormant force into a public speaker—in short, increases interest. When one has spoken in a meeting, one feels a part of it, and the department of Current Events gives the opportunity.

The following program, beginning with the monthly text, is perhaps as well balanced as could be made:

"If we unite our hearts and hands for the salvation of the world, Christ will lead us to victory."

Prelude.

Hymn—Holy, Holy, Holy, Lord God Almighty.

The Lord's Prayer.

Devotional.

Prayer.

Hymn—I Love to Tell the Story.

Paper—Present Forces and Conditions Among the Chinese.

Hymn—I Need Thee Every Hour.

Solo.

Paper—Work Among the Mountaineers.

Current Events.

Offering.

Prayer.

Postlude.

Social hour.

With the work of the four executive committees so plainly outlined, even on the cover of the SURVEY, so he who runs may read, our Synodicals, our own Woman's Superintendent of our Auxiliary, with her department in the SURVEY where we may go with our interest, the women of the Presbyterian Church of the United States have come into their own. We would not be doing ourselves, our Church or the proud name of Southern womanhood justice if we fail to extend our usefulness with more exalted ideals of service. Our confidence in God is never misplaced. If we expect great things, it will be given unto us even as we hope.

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THE PLACE OF THE CHURCH SCHOOL IN THE EDUCATIONAL WORK OF AMERICA

REV. M. E. MELVIN, D. D.

ALL of us realize that conditions have changed. It used to be that no one had to explain why the church school existed. We are on the defensive now, and must explain the reason for its existence. All of us admit this. I do not frankly believe we can justify the existence of Church schools on historical ground alone. I do not believe we can point to what the Church has done in education as a reason for what it is expected to do in the future. Her position has been a glorious one. The value of the Church has been immeasurable; no doubt about that. From every quarter of the continent could be found thousands of voices to proclaim the value of the church school.

I say on historical ground we cannot justify their existence. So this morning I propose to go into the field of the State school man himself, and say to him that from his point of view, the State educator, the church school is needed in America. I have some figures here that I propose to go over very briefly, taken from the United State School Commissioner's report, preliminary to my discussion.* There are seventeen and a half million students in public schools, in all the grades. There

are a half million students in private schools, which includes Roman Catholic and all denominational institutions. When you get to secondary education the ratio is about five to one in favor of the public school, but the significant fact is right here; here is our field of work. The ratio is one to two in favor of the church school. It is significant that the public high schools have increased 23 per cent. in the last twenty years, and the private schools have decreased 23 per cent. in the last twenty years. There is another significant fact: in the territory covered by the Southern Church there are 444 high schools, academies, under different denominational control; 156 of these are Roman Catholic and forty-four Presbyterian.

There are three functions, I think, that the church school has in educational life in America. In the first place, I believe it is the salt which preserves from rottenness. I believe the State needs what the Church can offer to save education itself from putrefaction. What is the natural tendency of education to-day? It is materialism and evolutionary. In a State school in one of our Southern States in a female institution, and a large one, too, just recently a teacher of English was imported from the North; supposed to be a very brilliant woman, and I suppose she was. There attended in the senior class

* For convenience of reference the figures Dr. Melvin placed on the black board, from which the foregoing were read, will be appended at the end of his remarks.

in English in her class, a young woman trained at the knee of a godly Presbyterian preacher, and she heard this woman occasionally in her class condemn the Bible and cast a slur upon the divinity of Christ. This girl reported to her father and to her brother, who is an elder in the church. To make a long story short, they made a fight on this woman and ousted her, but never would have done it in the world but for the pressure back of all of it, that of the church school that stands for the ideal. Just suppose you shut up every church school in America to-day. How many decades do you suppose it would be before anybody would lift a voice in protest against a thing like that?

Men who engage in educational work in the State schools are just as godly and as pious as you and I claim to be; consecrated men. I know elders in the Presbyterian Church in one of our State universities who are consecrated godly men, and they themselves look with favor upon the work of the Church is doing and want the co-operation the Church is giving. It gives them a backing.

Society in America to-day needs the church school to save education from putrefaction.

Second, the church school is the balance wheel in educational work. We are likely to go off on a tangent. Every one of us knows the tendency of education to go off to-day after vocational training. Some are going stark mad, trying to teach the boy to grow two stalks of corn where one stalk grew, and two blades of grass where one grew before. That is all good, I believe in all that. All of us ought to know more about living and hygiene and all that; but the tendency to-day is to exclude the cultural. It is teaching how to make a living rather than how to make a life. The function of the church school is that of a balance wheel in a piece of machinery; it stands for the conservative in it, to keep the balance from going to pieces. They are teaching to-day everything from buttermilk making to running air machines, and some of our Western colleges have as

many courses as they have students. The church school alone can save the day.

The third function I suggest is that of a rudder. I ought to lay down this argument as a syllogism. All true education must embrace every normal capacity of the mind. Religion is a normal capacity of the mind; therefore, all true education must embrace religion. The State cannot do it, cannot teach it; we as a church must stand on that. Dr. Woodrow sustained this doctrine years ago. It cannot teach it. I have a report of the Supreme Court of the State of Illinois on the teaching of the Bible, which reviews the question in the whole United States. Two States, Kansas, and Nebraska, have outlawed the Bible. What we need is an educational force to direct the institutions of our land to the highest and best end. I believe the church school is the very thing in America that is needed to-day to shape, direct and guide education. I am taking the argument in the field of the State educator himself, and showing him that he needs us. I have left for others to discuss the point of view of the Church itself.

Just a word from the point of view of the Church: The Church, of course, needs the church school. I do not think it takes much argument to prove that this morning. The function of the church school to the Church itself is that of Annapolis and West Point to the United States navy and army; it is our recruiting station. One half of one per cent. only, of the candidates for our ministry coming from institutions other than denominational institutions, makes it imperative that we retain all denominational interests. If we had no other argument this would indeed be enough.

I believe the State and society itself need the church school. It is the salt to save from putrefaction; the balance wheel and the rudder for the course.

STATISTICS.

Seventeen and one-half million students in public schools elementary through colleges; one and one-half millions students in private schools elementary through colleges; 863,026

students in public high schools, 171,801 students in private high schools (five to one favor public education); 65,779 students in public colleges, 117,561 students in private colleges (one to two favor church education); public high schools increased 23 per cent. in the last twenty years, private high schools (academies)

decreased 23 per cent. in the last twenty years; enrollment in public high schools increased 20 per cent. in the last twenty years, enrollment in private high schools decreased 20 per cent. in the last twenty years; 444 denominational high schools—156 of these Catholic, 44 of these Presbyterian.

THE CHRISTMAS SERVICE

THE Executive Committee has now ready for distribution a most interesting and helpful service for the Christmas season. The exercises have been neatly printed and the music which is included is of high order. The whole appeal is for the dedication of the lives of our boys and girls and young men and young women to the active service of the Master.

It is suitable for use in the Sabbath school on Sunday, or for the Christmas entertainment during the week.

Every one who has made use of the meaningless exercises that are advertised so extensively and sold by various firms realizes that they do not satisfy. We are thoroughly convinced that a trial of this work of our own Executive Committee will

not only please, but prove instructive and inspiring.

Copies of the exercises in sufficient numbers for any Sunday school, including the songs, music, recitations and dialogues for the various departments, will be furnished free of charge to any church, school or society that will promise to take an offering for the training of our workers or the care of the aged and infirm laborers in our mission fields.

Beautiful "Light House" mite boxes or attractive Christmas envelopes will be furnished in sufficient quantities.

If you desire to take advantage of this liberal offer please order at once from the Secretary, HENRY H. SWEETS, 122 Fourth Avenue, Louisville, Ky.

OUR EDUCATIONAL RESPONSIBILITIES

THOSE who have been bearing the heavy burdens of the educational work of our Church are feeling the greatest encouragement on account of the attention given by the Atlanta Assembly to this great cause.

The two Educational Conferences and the meeting of the Ad Interim Committee appointed by the Assembly have marked an epoch and we confidently believe ushered in a new era.

The Presbyteries and Synods have been urged by the General Assembly "to give earnest attention to the work of Christian Education using every endeavor to arouse our people to a deeper appreciation and a more liberal support of our educational institutions."

The following topics are suggested for Conference in Presbyteries, Synods, and

for study in the societies and other organizations of the Church:

1. The Vital Importance of Christian Education to the Church.
2. The Modern Trend Towards the Secularization of all Education.
3. The Rapid Growth, Development and Extension of Public Schools, High Schools, Colleges and Universities under Control of the State.
4. What are We Doing for Our Youth in These State Institutions?
5. What Support May the Church School Expect from the Church?
6. The Relative Support Given by the Church to Her Educational Institutions and Her Other Work.
7. Unity and Co-operation in the Educational Work of the Synod.
8. What Institutions should be Included in a Synodical Campaign?
9. Correlation of Schools, Academies and Colleges.

10. The Securing of Adequate Endowment for Our Schools and Colleges.

11. How Can We Most Effectively Direct the Sons and Daughters of the Church to Our Own Institutions?

12. How Can We Assist in Keeping the Atmosphere of our Institutions Thoroughly Christian?

The Assembly further recommended "that the next Assembly be characterized

as an Educational Assembly, and that the first Friday and Saturday evenings be given over to popular meetings in behalf of our schools, colleges, and seminaries,"

We earnestly call upon all of our people not only to study these problems, but also to pray earnestly for Divine wisdom and to give liberally of their time and means for the promotion of this fundamental work of the Kingdom of God.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

During the first five months of the current year the following amounts have been remitted: Christian Education and Ministerial Relief (General Fund), \$10,751.87; Education for the Ministry, \$3,190.72; Ministerial Relief, \$9,358.56; Endowment Fund of Ministerial Relief, \$977.79; Home and School, \$1,616.75; Schools and Colleges, \$170.97; Student Loan Fund,

\$512.69. Total, \$26,579.35. During the same period last year \$31,791.78 were received. This makes the total decrease \$5, 212.43.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.



AWAKE !

O Church of Christ our Lord, awake!
The centuries roll on,
Yet few who claim to "follow" take
The path where Christ nas gone.
The sinning and the suffering
Too oft are left alone,
When loyal servants of the King
Should win them for his own.

Awake! O Christian Cnurch, awake!
Thy slumber last so long
Thou dost not see tae morning break,
Nor join the triumph-song.
The world is waking, far and wide,
The King is on His way:
Will then the Church, his chosen bride,
Still sit at ease to-day?

—The Mission Field.



PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

THROWING OUT THE LIFE LINE

SUNDAY school missions are doing much for the French-speaking people near Thibodeaux, La., as evidenced by the following extract from a letter written to Dr. Phillips by a faithful worker there:

"I know you will be glad to hear a word about the success already attained, as these fields were opened by me when Sunday school evangelist under your direction. There is a flourishing Sunday school at Bayou Blue, and one of our own young men, Bro. Shelly Daigle, is the able and efficient superintendent. Preaching services are held regularly, twice a month. There has been something doing every month lately. It is either a baptism,

or a reception into church fellowship; and so the reaping time is almost monthly, which is a matter of great inspiration, both to the laborer as well as the one who is in a state of hesitation.

"We have yet to record a single relapse to Romanism, in spite of prophetic (?) utterances made by some who would discourage us. On the contrary we are gaining. There is reason for much encouragement.

"Their state of poverty, through bad crops, for two years, has hindered us from putting up a building suitable for Sunday school and divine worship; they need it very bad. We are still cherishing hopes for the future in that respect, and are praying that God may open some way that it may be done."

AN ACTIVE MISSION SUNDAY SCHOOL

THE following account of a mission plant that is working full time, is given to the MISSIONARY SURVEY by Miss Helen E. Hoyt:

At Gilbert, W. Va., there is a little mission station, where the work for the Kanawha Presbytery is carried on by a Christian worker.

The Sunday school, which meets every Sunday morning at 10:30, is thriving under the superintendency of a competent young mountaineer. There are over sixty pupils enrolled, and at present a simple little attendance contest is going on as a means of keeping up

the interest during the summer months. The school was, at the outset, divided into two sections and badges of purple and gold given to the respective sides. Attendance counts one point, each visitor brought counts one and every new member added to the school counts ten points on the side of the person who brings him. One Sunday there were ninety-eight in attendance.

The Young People's Meeting on Sunday night is called by courtesy the Christian Endeavor, although there is no organization. The line of work followed is that laid out in the *Christian Endeavor World*. This meeting

proves to be of great interest to not only the young people, but to the older ones as well, the attendance sometimes being sixty or more. At present the material is selected and the program is prepared by the worker and turned over to one of the young people to distribute, and he is expected to lead the meeting. This Christian Endeavor service was re-suscitated by the present worker the first of January, and up to the present time (July) each meeting, with one exception, has been led by a different person. The younger boys and girls are ambitious to take the place of leader, and several from eleven to fourteen years of age have led very successfully. Our youngest leader is a boy of eight.

The first of November, the date at which the present worker entered the field, a class was started in the catechism for young children, and twelve have finished the work and received the Testament awarded by the committee as a reward for completing it. Several are now working on the Shorter Catechism.

On Wednesday nights an adult Bible class is held, at which the lesson for the coming Sabbath is discussed. On Thursday nights the

junior class meets. The Sunday school lesson is presented and memory work in the Psalms, Apostles' Creed, etc., is conducted.



Miss Hoyt and Some of Her Young Endeavorers.

Last winter during evangelistic services held by Rev. C. W. McDonald three young people were received into the church and several others were deeply convicted. It is confidently expected that in God's own time and way these and others will make a full surrender and enter into the joy and privilege of His service.



Some Mountain Boys at Home in the Field.



And the mountain school where they are gathered for the instruction that will make them forces for righteousness.

RALLY DAY AND SUNDAY SCHOOL EXTENSION

IF THE reader whose eye falls upon this article is a member of the Sabbath school, we want to remind you that October brings Rally Day, the great feast day—the annual gathering-in day of the Sabbath school forces. It is an event in the Sabbath school year used by wise leaders in all denominations to increase membership and put new life and purpose in the whole enterprise.

It is a day of rejoicing to many—a day of congratulation. It is a time to contemplate the privileges which are ours in the Sabbath school—to think how good our God is to us in permitting us to engage in the refreshing and strengthening activities of Sabbath school life.

Whether one is officer, teacher or pupil, the occasion for rejoicing in privilege is great.

It is also a time to Retrospect, Introspect and Project.

Retrospection, that we may profit by the mistakes of the past and be encouraged by our successes to greater endeavor.

Introspection, that we may throw out of our Sabbath school work all that is hindering its success—particularly individual faults, like self seeking, unforbearance, jealousy, envy, sensitiveness, laziness or worldliness.

Projection, that we may look forward, through new purpose, new plans, new and greater endeavor to accomplish large things for Christ in the wonderful Sunday school workshop. Projection, that the blessing of Sabbath school life and Bible study may be extended throughout the community in which we live, throughout our Presbytery, our Synod, our Assembly, our nation and the world at large. Let us open up and take in large ideas about this Sunday school benevolence, in order that our efforts, our powers, our influence, our



Mission Sunday School in Railroad Shop District

prayers and our gifts may flow outward in volume to push the proclamation of God's redeeming love and God's enlightening Word to all men everywhere.

Rally Day is not only an occasion for throwing fresh vigor and life into our own

Day, when it is awarded again in like manner. In some Presbyteries one Sabbath school has held the banner for several successive years. Is it so in your Presbytery? maybe this is the year when it will be wrested from its stronghold by a progressive rival.

It is a pretty banner made of red satin with gold embroidered letters and gold fringe. If you win it let it be with the consciousness that your gift was not simply to out strip a rival, but that it was won out of the fullness of your gratitude to God for Sunday school privileges and out of desire to extend those privileges to others who now have them not.

SUNDAY SCHOOL EXTENSION MISSIONARIES.

Here are the names of our field workers and their fields of labor. They have not only faithfully put forward the work or nourishing and improving the efficiency of needy Sabbath schools, but they have organized forty-six new schools during the six months period from April 1, 1913, to September 1, 1913:

R. E. Piercey, Banner Elk, N. C., Concord Presbytery; E. E. Tabscott, Lewisburg, W. Va., (only for summer), Greenbrier Presbytery; Chas. T. Beall, Smithfield, N. C., Fayetteville Presbytery; A. Rathbun, Coalgate, Okla., Indian Presbytery; C. N. Ralston, Bethel Springs, Tenn., Memphis Presbytery; Rev. Murdock Murphy, Bay Minette, Ala., Mobile Presbytery; R. B. Crossman, Clayton, Mo.,



Your Rally Day Offering enables them to receive the Periodicals of the Presbyterian Committee of Publication

school, but it is also the day when we give our money to the cause of Sabbath School Extension—to express our gratitude in this substantial way, by making possible the same privileges to others who have in their poverty and isolation been denied them.

The Publication Committee has sent literature and suggestions to all superintendents designed to make Rally Day a success and to bring out a liberal offering for Sabbath School Extension.

Each year a banner is awarded in each Presbytery to the school making the largest *per capita* offering on Rally Day for this cause.

The banner remains with the successful Sabbath school until the next annual Rally



Future Citizens—Possibly Leaders



Splendid Young People of Texas

Potosi Presbytery; R. W. Blein, Victoria, Texas, West Texas Presbytery; Rev. R. L. Walkup, Brookhaven, Miss., Mississippi Synod; Rev. Wm. Thorne, McKenzie, Tenn., Memphis Presbytery; Edwin W. Mitchell, Bay City, Texas (only for summer), Brazos Presbytery; Thos. B. Talbot, Jackson, Ky., West Lexington Presbytery; Rev. W. M. Shaw, Wilmington, N. C., Wilmington Presbytery; E. M. Delaney, Sand Fork, W. Va. (only for summer), Tygert's Valley Presbytery; Harry B. Wade, New Orleans, La. (only for summer), New Orleans Presbytery.

Mr. Wade's successor has been selected and the work in New Orleans Presbytery will be continued.

If the amount the General Assembly has asked of the churches and Sabbath schools this year (\$37,500) is contributed to this work, the force can be considerably increased, and likewise the results. There

should be a Sabbath school missionary in each one of the eighty-seven Presbyteries. Insistent calls are continually coming to the Committee of Publication to put workers in the field. The workers also are ready to go out when the funds are provided for it. One great thing about Sunday schools missions is that they offer a field for the employment of lay workers. Not only can a layman be a Sunday school missionary, regularly employed as such, but he opens up work for other voluntary lay workers who can give a part of their time to this gracious employment.

In this period of scarcity of ordained ministers to put forward the extension work of the kingdom, let us seize the advantage offered by Sabbath school missions. To do that effectively let the Rally Day offering be ample to cover the needs of the work.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [39]		W. BRAZIL MISSION. [10]	
IBANCHE. 1897.		YITU. 1909.	
Rev. and Mrs. J. McC. Sleg.		Rev. and Mrs. Jus. P. Smith.	
Rev. and Mrs. A. L. Edmiston (c).		BRAGANCA. 1907.	
Rev. and Mrs. H. M. Washburn.		Rev. and Mrs. Gaston Boyle.	
LUBO. 1891.		CAMPINAS. 1869.	
*Rev. W. M. Morrison.		ITAPETINGINGA. 1912.	
Rev. and *Mrs. M. M. Martin.		Rev. and Mrs. R. D. Daffin.	
Dr. and *Mrs. L. J. Coppedge.		DESCALVADO. 1908.	
Rev. and Mrs. L. A. DeYampert (c).		Rev. and Mrs. Alva Hardie.	
Miss Maria Pearling (c).		N. BRAZIL MISSION. [11]	
Rev. and Mrs. C. L. Crane.		GARANHUNS. 1895.	
Mr. T. J. Arnold, Jr.		*Rev. and Mrs. G. E. Henderlite.	
Mr. and Mrs. W. B. Scott.		Rev. and Mrs. W. M. Thompson.	
Mr. and Mrs. A. H. Setzer.			
Miss Elda M. Fair.			
Rev. and Mrs. R. F. Cleveland.			
MUTOTO.			
Rev. and Mrs. Geo. T. McKee.			
Rev. and Mrs. A. A. Rochester (c).			
Mr. W. L. Hillhouse.			
Rev. and Mrs. J. W. Allen.			
Rev. Plumer Smith.			
LUSAMBO.			
Rev. Robt. D. Bedinger.			
Rev. and Mrs. A. C. McKinnon.			
E. BRAZIL MISSION [15]			
LAVRAS. 1893.			
*Rev. and Mrs. S. R. Gammon.			
Miss Charlotte Kemper.			
Mr. and Mrs. A. P. Shaw.			
Rev. H. S. Allyn, M. D.			
Mrs. H. S. Allyn.			
Mr. and Mrs. C. C. Knight.			
Mr. and Mrs. B. H. Hunnicutt.			
Miss R. Caroline Kilgore.			
ALTO JEQUITIBA. 1900.			
Mrs. Kate B. Cowan.			
DOM SUCESSO.			
Miss Ruth See.			
Mrs. D. G. Armstrong.			

MISSIONARIES—Continued

- PERNAMBUCCO. 1873.
*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.
- CANHOITHO.
Dr. G. W. Butler.
Mrs. G. W. Butler.
- MID-CHINA MISSION. [70]
- TUNGHIANG. 1904.
Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.
Miss R. Ellnore Lynch.
Miss Kittie McMullen.
- HANGCHOW. 1867.
Rev. and Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Mr. S. C. Farrlor.
*Rev. G. W. Palnter, Pulaski, Va.
- SHANGHAI.
Rev. S. I. Woodbridge.
- KASHING. 1895.
Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.
- KIANGYIN. 1895.
*Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourloman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albangh.
Miss Carrie L. Moffett.
- NANKING.
Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
- SOOCHOW. 1872.
Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
- CHANGCHOW. 1912.
Rev. C. H. Smith.
- NORTH KIANGSU MISSION. [61]
- CHINKIANG. 1883.
Rev. and Mrs. A. Sydenstricker.
- Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. Thos. L. Harnsberger
- TAICHOW. 1908.
*Rev. and Mrs. C. N. Caldwell.
- HSUCHOU-FU. 1897.
Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr and Mrs. A. A. McFadyen.
Rev. and Mrs. Thomas B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.
- HWAIANFU. 1904.
Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
- YENCHENG. 1909.
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Dr. and Mrs. Wm. Malcolm.
- AUTSIEN. 1893.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
- TSING-KIANG-PU. 1887.
Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.
- HAICHOW. 1908.
Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.
- CUBA MISSION. [10]
- CARDENAS. 1899.
Mrs. J. G. Hall.
Rev. and Mrs. R. L. Wbarton.
Miss M. E. Craig.
*Mr. and Mrs. E. R. Sims.
- CAIBARIEN. 1891.
Miss Edith McC. Houston.
*Miss Mary Alexander.
- PLACETAS. 1909.
Rev. and Mrs. H. F. Beatty.
- JAPAN MISSION. [35]
- KOBE. 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. W. McS. Buchanan.
- KOCHI. 1885.
Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.
- NAGOYA. 1867.
Rev. and *Mrs. W. C. Buchanan.
- Miss Charlotte Thompson.
Miss Lella G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
- RUSAKI. 1898.
*Rev. and Mrs. J. W. Moore.
- TAKAMATSU. 1898.
*Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Haasell.
Miss M. J. Atkinson.
- TOKUSHIMA. 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.
- TOYOHASHI. 1902.
Rev. and Mrs. C. K. Cumming.
- OKAZAKI. 1912.
Miss Florence Patton.
Miss Annie V. Patton.
- KOREAN MISSION [76]
- CHUNJU. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
*Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
- KUNSAN. 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McFachern.
Mr. Wm. A. Linton.
- KWANGJU. 1898.
Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Grabam.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinebart.
Mr. William P. Parker.
Miss Elise J. Shepping.
Miss Harriet D. Fitch.
- MOKPO. 1898.
Rev. and Mrs. H. D. McCalle.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurry.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingbam.
- SOONCHUN. 1913.
Rev. and Mrs. J. E. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.

Dr. and Mrs. H. L. Timmons. Rev. and Mrs. J. C. Crane.	TULA. 1912. Rev. and Mrs. J. O. Sheiby.	JAPAN. Miss C. E. Stirling. Mrs. L. R. Price.
MEXICO MISSION. [11]	UNASSIGNED LIST [6]	KOREA.
LINARES. 1887.	AFRICA.	Mrs. W. M. Junkin. Dr. W. H. Forsythe. Miss Jean Forsythe.
*Rev. and Mrs. H. L. Ross.	Rev. T. C. Vinson.	
MATAMOROS. 1874.	*Rev. and Mrs. J. C. McQueen.	
Miss Alice J. McClelland.	Rev. S. H. Wilds.	
SAN BENITO, TEXAS.	Rev. and Mrs. N. G. Stevens.	Missions, 10. Occupied Stations, 53. Missionaries, 336.
Miss Anne E. Dysart.	RETIRED LIST. [10]	
BROWNSVILLE, TEXAS.	BRAZIL.	
Rev. and Mrs. W. A. Ross.	Mrs. F. V. Rodrigues. Mrs. R. P. Baird.	
MONTMORELOS. 1884.	CUBA.	
Mr. and Mrs. R. C. Morrow.	Miss Janet H. Houston.	
C. VICTORIA. 1880.	Rev. and Mrs. J. T. Hall.	
*Miss E. V. Lee.		

* On furlough, or in United States.
Dates opposite names of stations indicate year stations were opened.

For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MIN-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." NORTH KIANGSU MISSION. For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Taing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yenoheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien Cuba." For Camajuaní—"Camajuaní, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setan Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

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"JESUS IS HERE!"

A NEW AND REMARKABLE STORY

PASTOR CHARLES M. SHELDON

Author of "In His Steps"

CHAPTER I.

IT WAS fifteen years after the First Church in Raymond had adopted the motto, "What Would Jesus Do?" The pledge as carried out by the members who had taken it had revolutionized the church. Henry Maxwell still continued as the pastor. Many of the members had been much disturbed by the rule which Mr. Maxwell had introduced into the lives of the members, but a majority had sustained him, and he had continued to grow in the respect and affection of his people.

Mr. and Mrs. Maxwell were talking early one Friday evening about a gathering of old friends who were coming to the parsonage that night. It was the anniversary of the day when the First Church had taken the pledge to try to do as Jesus would do, and following a custom of several years, a dozen or more of the original company that had taken the pledge then were coming in to talk over the old and new phases of their discipleship.

This evening Mr. Maxwell seemed strangely restless. He paced back and forth, pausing to look with deepening and what seemed awed curiosity out of the window into the waning twilight.

"Will Rollin be able to come to-night?" Mrs. Maxwell had asked.

"I'm afraid not. He has been asked to go to Chicago and advise with the Commercial Club on the social evil, but Rachel will come with Virginia."

"Doesn't it seem like a miracle to think of Rollin Page becoming an authority on those great social service questions?" Mrs. Maxwell said.

"It is a miracle. Mary, why should we take for granted that miracles are unnatural or uncommon, or that they belong to any special age of the world? Why may we not expect miracles in our time?"

"Do you know, Mary," he continued, "I find myself of late longing, with a feeling I cannot express or explain, for a superhuman vision, for a real manifestation of the divine presence that somehow I cannot avoid feeling will be given to Christian disciples of this age. Oh, I long so for a real actual flesh and blood glimpse of Jesus. I feel at times as if I must see him face to face. I *must* see him. My heart cries out for him. I need him. And of late I keep wondering what Jesus would do and say in the world where we live. It is so different from the world in which he lived."

Mrs. Maxwell was startled by the deep and passionate outburst of her husband. She rose and came over to him. Before she could speak, he had started forward and pointed eagerly out toward the farthest distance.

"There! It is out there again! That strange light! See, Mary, how it fills the sky! It cannot be twilight; it is too late, and we have seen it now for more than a month! What is it?"

Mrs. Maxwell could feel her husband tremble.

"We have spoken of it before," she answered quickly. "You remember the peculiar light that flooded the sky several years ago?"

"But there is something about this wholly unlike all that. See, Mary! It is not an earthly light!"

The softest, mellowest suffusion of pale blue swept up from the horizon and was met by what seemed an answering wave of deep crimson, and as the two waves mingled, the colors were softly blended into an unspeakably dissolving shade of pure white that could not be compared for one moment with sun or moon or star light. It pulsed like a wave backward and forward, and filled not only the entire expanse of sky but seemed as well to fill up all interspaces of the firmament and then slowly subsided.

Henry Maxwell turned to his wife.

"Mary! It was the very glory of heaven! It was—what if it really was?—the harbinger of His coming to earth again! What if—"

"Henry," she pleaded, "you have allowed your imagination or your longing to get the better of your usual judgment." And she gently drew down the shade of the window.

"I expect you are right," he said with a sigh. "But—I cannot account for it."

"Mr. Norman mentioned it in the *News* yesterday."

"True. He did. But the *Gazette* has not had a line. Mary—" Mr. Maxwell started up with a recurrence of his eager excitement as a new thought suddenly possessed him. "Do you suppose—but no, it is all improbable. But we will ask Virginia and Rachel when they come. And Felicia. She and Stephen will be here. They are visiting Rachel this week. It will seem good to see them. And Alexander Powers and Dr. West. They must have seen the light! And the bishop— There is some one, now."

Answering a ring at the door, Mr. Maxwell went himself and ushered in Virginia, Rachel, and Felicia. The moment they came in Mr. Maxwell noted the look of deep excitement on their faces.

"Have you seen the light, Mr. Maxwell?" asked Rachel. "We all noticed it on our way here."

"All of you?"

"Yes; we all saw it."

"We have never seen anything like it in all our lives," Virginia said. "It seemed as if we were being enveloped in fire."

"Yes!" Rachel said quickly. "But the people we passed did not seem to notice what seemed so strange to us."

"Only," Virginia broke in eagerly, "don't you remember, Rachel, once in a while some person would stop and exclaim, and point up into the sky?"

"Do you know who they were?" Mr. Maxwell asked, still leaning forward.

"I thought I heard Martha's voice," replied Rachel.

"Our Martha?" Mrs. Maxwell asked. She just started a little while ago to the church service."

"It was Martha, I am sure," said Virginia eagerly. "We passed her at the corner of Main and Third, and I was going to stop and speak to her."

"You never saw a girl like Martha," Mrs. Maxwell said with deep feeling. "The fearful things that girl suffered in Chicago are past belief, and now, to-day, she is the most devoted, faithful, enthusiastic disciple of Jesus you ever saw. I think I never saw a more complete love for Christ."

The bell rang and Mr. Maxwell, starting up as from a reverie, went to the door and admitted Dr. West and Alexander Powers and Stephen Clyde. The moment they entered the room they revealed in their faces the same serious look which had been borne by Rachel, Virginia and Felicia.

"Have you seen it?" they asked.

"The Light!" exclaimed Mr. Maxwell, and his voice was instantly echoed by the others. "You all saw it?" he asked, his old excitement rising again.

"Yes, all of us."

The bell rang again and Mr. Maxwell welcomed into the room President Marsh and Mr. Norman. The moment they entered their faces revealed the same excitement the others had shown. Edward Norman could hardly speak for emotion.

"Maxwell," he panted, "this is a most astounding thing—this—light. It is not explainable."

"Unless—Maxwell's face was deathly pale.

"Unless, Norman—do you regard it as entirely out of the range of human events that Jesus might live among men again?"

"Henry!" pleaded Mrs. Maxwell, who had come up to him where he stood. "The entire company was hushed. "Henry! What an impossibility!"

"But why? Why? Mr. Maxwell persisted. "If one age was permitted an actual sight of Jesus—"

Mrs. Maxwell gently placed her hand on his arm. "Mr. Norman," she said, "I think Henry is rather nervous, and not just like his usual self. He has been working beyond his strength for several months."

"I know he has, Mrs. Maxwell. It's going to be a fine thing for him to have an assistant. By the way, Maxwell, when does Stanton arrive?"

"Stanton? Oh, I told him to come right here, and he may come in any time. He is one out of ten thousand, a splendid fellow."

The bell had rung as he spoke, and he went hastily to open the door. The next moment Maxwell ushered in Richard Stanton, his new assistant, who exchanged greetings as he shook hands; and when he had completed the circle, he found himself by Virginia. The others had begun to talk about various matters.

"Miss Page," said Stanton, in low, earnest tones, "I had the most remarkable experience as I came along up here from the station. On the way a most astonishing gleam of light shot up across the sky, and seemed to open and shut

like a great white blossom. I wonder if you or any others have seen it."

Virginia quickly turned to Mr. Maxwell, who was near enough to hear a part of what Stanton said.

"Mr. Maxwell," she cried, "Mr. Stanton too saw the light. Can you describe it, Mr. Stanton?"

"I have never seen anything with which to compare it. I never had such a feeling in all my life."

Mr. Maxwell leaned forward and laid a trembling hand on his new assistant's arm.

"Did you notice other people?"

"That was one of the most bewildering things about it. I could not help exclaiming to a man I met, 'Isn't that great.' 'What?' he said, looking at me curiously. 'That light,' I said to him, pointing up at it. He looked up and replied, 'I don't see anything.' Have you people seen anything—?"

"We have all seen it," replied Mr. Maxwell. A silence fell over the company, which no one seemed to wish to break.

A door opened in the dining-room. Some one walked, almost ran, through the room, and Martha stood at the library opening. As long as life continues, no one in the group assembled there will ever forget the look on Martha's face. She stepped into the room. Everybody had risen. Mr. Maxwell had faced her, as he was nearest, and Martha said, not brokenly but clearly: "*Jesus is here!*"

"Here?" Mr. Maxwell spoke from lips that whispored.

"He is come to earth again! I have seen him!"

No one stirred or spoke. Martha stood, her face glowing, her eyes fixed on Mr. Maxwell. No one knew how much time had passed when Mr. Maxwell, his face white and a new look in his eyes, said: "Wait! Let Martha speak. Tell us—what you—have—seen and heard."

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